सत्यमेव जयते

CENSUS OF INDIA 1961

VOLUME IX

MADRAS

PART VI

VILLAGE SURVEY MONOGRAPHS

18. ALADIPATTI

P. K. NAMBIAR
OF THE INDIAN ADMINISTRATIVE SERVICE
SUPERINTENDENT OF CENSUS OPERATIONS, MADRAS.
&
T. B. BHARATHI
OF THE MADRAS CIVIL SERVICE
DEPUTY SUPERINTENDENT OF CENSUS OPERATIONS.

1965

CENSUS OF INDIA 1961

VOLUME IX

MADRAS

PART VI

VILLAGE SURVEY MONOGRAPHS

18. ALADIPATTI

P. K. NAMBIAR
OF THE INDIAN ADMINISTRATIVE SERVICE
SUPERINTENDENT OF CENSUS OPERATIONS, MADRAS.
&
T. B. BHARATHI
OF THE MADRAS CIVIL SERVICE
DEPUTY SUPERINTENDENT OF CENSUS OPERATIONS.

1965

CENSUS OF INDIA 1961

(Census Report—Vol. No. IX will relate to Madras only. Under this series will be issued the following publications.)

Part	I—A	...	General Report (2 Volumes)
	I—B	...	Demography and Vital Statistics
	* I—C	...	Subsidiary Tables
Part	* II—A	...	General Population Tables
	* II—B (I)	...	General Economic Tables B-I to B-IV
	* II—B (II)	...	„ B-V to B-IX
	* II—C (I)	...	Cultural Tables
	* II—C II (i)	...	Migration Tables
	* II—C II (ii)	...	„
Part	* III	...	Household Economic Tables
Part	* IV—A	...	Report on Housing and Establishments
	* IV—B	...	Housing and Establishment Tables
Part	* V—A (i)	...	Scheduled Castes and Tribes (Report & Tables SCT I and SCT II)
	* V—A (ii)	...	„ „ (Tables SCT III to SCT IX) and Special Tables)
	* V—B (I)	...	Ethnographic Notes on Scheduled Tribes
	V—B (II)	...	„ „
	V—C	...	Todas
	V—D	...	Ethnographic Notes on Scheduled Castes
	V—E	...	Ethnographic Notes on Denotified and Nomadic Tribes
Part	* VI	...	Village Survey Monographs (40 Nos.)
Part	* VII—A	...	Crafts and Artisans (9 Nos.)
	VII—B	...	Fairs and Festivals
Part	* VIII—A	...	Administration Report—Enumeration } For Official use only
	* VIII—B	...	Administration Report—Tabulation } For Official use only
Part	* IX	...	Atlas of the Madras State
Part	X	...	Madras City (2 Volumes)
		...	District Census Handbooks on twelve districts
Part	XI	...	Reports on Special Studies
	* A	...	Handlooms in Madras State
	* B	...	Food Habits in Madras State
	* C	...	Slums of Madras City
	* D	...	Temples of Madras State (5 Volumes)
	* E	...	Physically Handicapped of Madras State
	F	...	Family Planning Attitudes: A Survey
Part	XII	...	Languages of Madras State

* *Already published*

FOREWORD

Apart from laying the foundations of demography in this sub-continent, a hundred years of the Indian Census has also produced " elaborate and scholarly accounts of the variegated phenomena of Indian life—sometimes with no statistics attached, but usually with just enough statistics to give empirical underpinning to their conclusions ". In a country, largely illiterate, where statistical or numerical comprehension of even such a simple thing as age was liable to be inaccurate, an understanding of the social structure was essential. It was more necessary to attain a broad understanding of what was happening around oneself than to wrap oneself up in 'statistical ingenuity' or 'mathematical manipulation'. This explains why the Indian Census came to be interested in 'many by-paths' and 'nearly every branch of scholarship, from anthropology and sociology to geography and religion'.

In the last few decades, the Census has increasingly turned its efforts to the presentation of village statistics. This suits the temper of the times as well as our political and economic structure. For even as we have a great deal of centralization on the one hand and decentralization on the other, my colleagues thought it would be a welcome continuation of the Census tradition to try to invest the dry bones of village statistics with flesh-and-blood accounts of social structure and social change. It was accordingly decided to select a few villages in every State for special study, where personal observation would be brought to bear on the interpretation of statistics to find out how much of a village was static and yet changing and how fast the winds of change were blowing and from where.

Randomness of selection was, therefore, eschewed. There was no intention to build up a picture for the whole State in quantitative terms on the basis of villages selected statistically at random. The selection was avowedly purposive; the object being as much to find out what was happening and how fast to those villages which had fewer reasons to choose change and more to remain lodged in the past as to discover how the more 'normal' types of villages were changing. They were to be primarily type-studies which, by virtue of their number and distribution, would also give the reader a 'feel' of what was going on and some kind of a map of the country.

A brief account of the tests of selection will help to explain. A minimum of thirty-five villages was to be chosen with great care to represent adequately geographical, occupational and even ethnic diversity. Of this minimum of thirty-five, the distribution was to be as follows:

(a) At least eight villages were to be so selected that each of them would contain one dominant community with one predominating occupation, e. g., fishermen, forest workers, jhum cultivators, potters, weavers, salt-makers, quarry-workers etc. A village should have a minimum population of 400, the optimum being between 500 and 700.

(b) At least seven villages were to be of numerically prominent Scheduled Tribes of the State. Each village could represent a particular tribe. The minimum population should be 400, the optimum being between 500 and 700.

(c) The third group of villages should each be of fair size, of an old and settled character and contain variegated occupations and be, if possible, multi-ethnic in composition. By fair size was meant a population of 500–700 persons or more. The village should mainly depend on agriculture and be sufficiently away from the major sources of modern communication, such as the district administrative headquarters and business centres. It should be roughly a day's journey from the above places. The villages were to be selected with an eye to variation in terms of size, proximity to city and other means of modern communication, nearness to hills, jungles and major rivers. Thus, there was to be a regional distribution throughout the State of this category of villages. If, however, a particular district contained significant ecological variations within its area, more than one village in the district might be selected to study the special adjustments to them.

It is a unique feature of these village surveys that they rapidly outgrew their original terms of reference as my colleagues warmed up to their work. This proved for them an absorbing voyage of discovery and their infectious enthusiasm compelled me to enlarge the inquiry's scope again and again. It was just as well cautiously to feel one's way about at first and then venture further afield; and although it accounts to some extent for a certain unevenness in the quality and coverage of the monographs, it served to compensate the purely honorary, and extra-mural rigours of the task. For, the survey, along with its many ancillaries like the survey of fairs and festivals, of small and rural industry and others, was an 'extra', over and above the crushing load of the 1961 Census.

It might be of interest to recount briefly the stages by which the Survey enlarged its scope. At the first Census Conference in September 1959, the Survey set itself the task of what might be called a record *in situ* of material traits, like settlement patterns of the village; house types; diet; dress; ornaments and footwear; furniture and storing vessels; common means of transport of goods and passengers; domestication of animals and birds; markets attended; worship of deities; festivals and fairs. There were to be recordings, of course, of cultural and social traits and occupational mobility. This was followed up in March, 1960 by two specimen schedules, one for each household, the other for the village as a whole, which, apart from spelling out the mode of inquiry suggested in September 1959 conference, introduced groups of questions aimed at sensing changes in attitude and behaviour in such fields as marriage, inheritance, movable and immovable property, industry, indebtedness, education, community life and collective activity, social disabilities, forums of appeal over disputes, village leadership and organisation of cultural life. It was now plainly the intention to provide adequate statistical support to empirical 'feel', to approach qualitative change through statistical quantities. It had been difficult to give thought to the importance of 'just enough statistics to give empirical underpinning to conclusion', at a time when my colleagues were straining themselves to the utmost for the success of the main Census operations, but once the Census count itself was left behind in March 1961, a series of three regional seminars in Trivandrum [May 1961], Darjeeling and Srinagar [June 1961], restored their attention to this field and the importance of tracing social change through a number of well-devised statistical tables was once again recognised. This itself presupposed a fresh survey of villages already done; but it was worth the trouble in view of the possibilities that a close analysis of statistics offered and also because the 'Consanguinity' schedule remained to be canvassed. By November 1961, however, more was expected of these surveys than ever before. There was dissatisfaction on the one hand with too many general statements and a growing desire on the other to draw conclusions from statistics, to regard social and economic data as inter-related processes, and finally to examine the social and economic processes set in motion through land-reforms and other laws, legislative and administrative measures, technological and cultural change. Finally, a study camp was organised in the last week of December, 1961 when the whole field was carefully gone through over again and a programme worked out closely knitting the various aims of the Survey together. The Social Studies Section of the Census Commission rendered assistance to State Superintendents by way of scrutiny and technical comment on the frame of Survey and presentation of results.

This gradual unfolding of the aims of the Survey prevented my colleagues from adopting as many villages as they had originally intended to. But I believe that what may have been lost in quantity has been more than made up for in quality. This is, perhaps, for the first time that such a survey has been conducted in any country, and that purely as a labour of love. It has succeeded in attaining what it set out to achieve: to construct a map of village India's social structure. One hopes that the volumes of this Survey will help to retain for the Indian Census its title to 'the most fruitful single source of information about the country'. Apart from other features, it will perhaps be conceded that the Survey has set up a new Census standard in pictorial and graphic documentation. The schedules finally adopted for this monograph have been printed in an appendix.

New Delhi,
July 30, 1964.

ASOK MITRA,
Registrar General, India.

PREFACE

Sri A. Mitra has, in his foreword, given a general background about All-India programme of Village Surveys. Madras has chosen 40 villages and this monograph on Aladipatti village is the eighteenth of the series.

Aladipatti is a hilly village, in Salem taluk of Salem district, predominantly occupied by the Scheduled Tribe of Pachcha Malayalees. Situated on the top of a hill, it is inaccessible by any modern means of communication. Pachcha Malayalees have a distinct culture, a characteristic code of social traits and aloofness imposed on them by their sojourn in the mountains. They are agriculturists by occupation. Their life will be of interest to the reader.

P. K. NAMBIAR
Superintendent of Census Operations.

LIST OF VILLAGES SELECTED FOR THE SURVEY

1.	* Ayyangarkulam	...	Chingleput District
2.	Sunnambukulam	...	"
3.	Lakkinayakkanpatti	...	South Arcot District
4.	* Thadagam	...	"
5.	Arkavadi	...	"
6.	Hasanamapettai	...	North Arcot District
7.	Paravakkal	...	"
8.	* Arkasanahalli	...	Salem District
9.	* Kanakagiri	...	"
10.	Pappanaickenpatti	...	"
11.	**Aladipatti	...	"
12.	* Iswaramoorthipalayam	...	"
13.	Kumbalam	...	"
14.	Nellithorai	...	Coimbatore District
15.	Hallimoyar	...	Nilgiris District
16.	Kinnakorai	...	"
17.	* Vilpatti	...	Madurai District
18.	Sirumalai	...	"
19.	Periyur	...	"
20.	Thiruvalavayanallur	...	"
21.	* Thenbaranadu	...	Tiruchirapalli District
22.	* Thiruvellarai	...	"
23.	Ariyur	...	"
24.	* Kadambangudi	...	Thanjavur District
25.	Vilangulam	...	"
26.	* Kunnalur	...	"
27.	Kodiakkarai	...	"
28.	Golwarpatti	...	Ramanathapuram District
29.	* Visavanoor	...	"
30.	* Athangarai	...	"
31.	* Ravanasamudram	...	Tirunelveli District
32.	* Pudukulam	...	"
33.	Alwarkarkulam	...	"
34.	Kilakottai	...	"
35.	Odaimarichan	...	"
36.	Kuvalaikanni	...	"
37.	* Koottumangalam	...	Kanyakumari District
38.	* Kadathuchery	...	"
39.	Kottuthalazhamkulam	...	"
40.	* Kadukkara	...	"

* *Already published* ** *The present volume (No. 18 of the series).*

VILLAGE SURVEY REPORT
ON
ALADIPATTI

Field Study	...	S. M. PRABHAKARAN, B. Com., (Hons)., *Research Assistant.*
Photographs	...	N. D. RAJAN, *Photographer.*
Maps	...	A. RAJAMANI, *Draughtsman.*
Sketches	...	A. RAMADOSS, *Artist.*

CONTENTS

CHAPTERS			PAGE
I	INTRODUCTION	...	1
II	PEOPLE AND THEIR MATERIAL CULTURE	...	4
III	POPULATION	...	23
IV	ECONOMY OF THE VILLAGE	...	35
V	SOCIAL AND CULTURAL LIFE	...	52
VI	CONCLUSION	...	68

APPENDICES			
I	Case studies	...	69
II	Household schedule used for the survey	...	71
III	Village schedule used for the survey	...	87
IV	Glossary of local terms	...	95

ILLUSTRATIONS

MAPS			*Facing page No.*
I	Location Map of Aladipatti	...	x
II	Map showing the village in Salem Taluk	...	2
III	Residential pattern of the village	...	3

PHOTOGRAPHS			
1.	A view of Arunoottumalai hills	...	2
2.	A view of the valley on the Arunoottumalai	...	2
3.	A view of Aladipatti village	...	3
4.	A view of Sirumalai	...	3

5. A Malayalee household ... 4

6 An old man of the Malayalee tribe ... 5

7. An old woman of the tribe ... 14

8. A Malayalee woman with ornaments ... 15

9. Malayalee women ... 16

10. Household utensils ... 17

11. Houses in Aladipatti
12. House ready for thatching } ... 18

13. Grain storage-sheds ... 19

14. The Village School ... 28

15. Drinking water well
16. A plantain grove near the well } ... 30

17. A Malayalee woman carrying water ... 31

18. Malayalee men taking hot-water bath ... 32

19. Seed grains stored in hay-bundle ... 40

20. Wooden stand for pig-feeding vessel ... 41

21. Mariamman temple
22. New Mariamman temple under construction } ... 66

23. Idols in the Adi-Sivan temple at Arunoottumalai
24. Vellai Pillaiyar temple } ... 67

25. Kambam erected in front of the Mariamman temple ... 68

26. Idol of Vinayagar in Arunoottumalai temple ... 69

SKETCHES *On Page No.*

1 & 2. Ornaments ... 12

3. Kasumalai Facing page No. ... 12

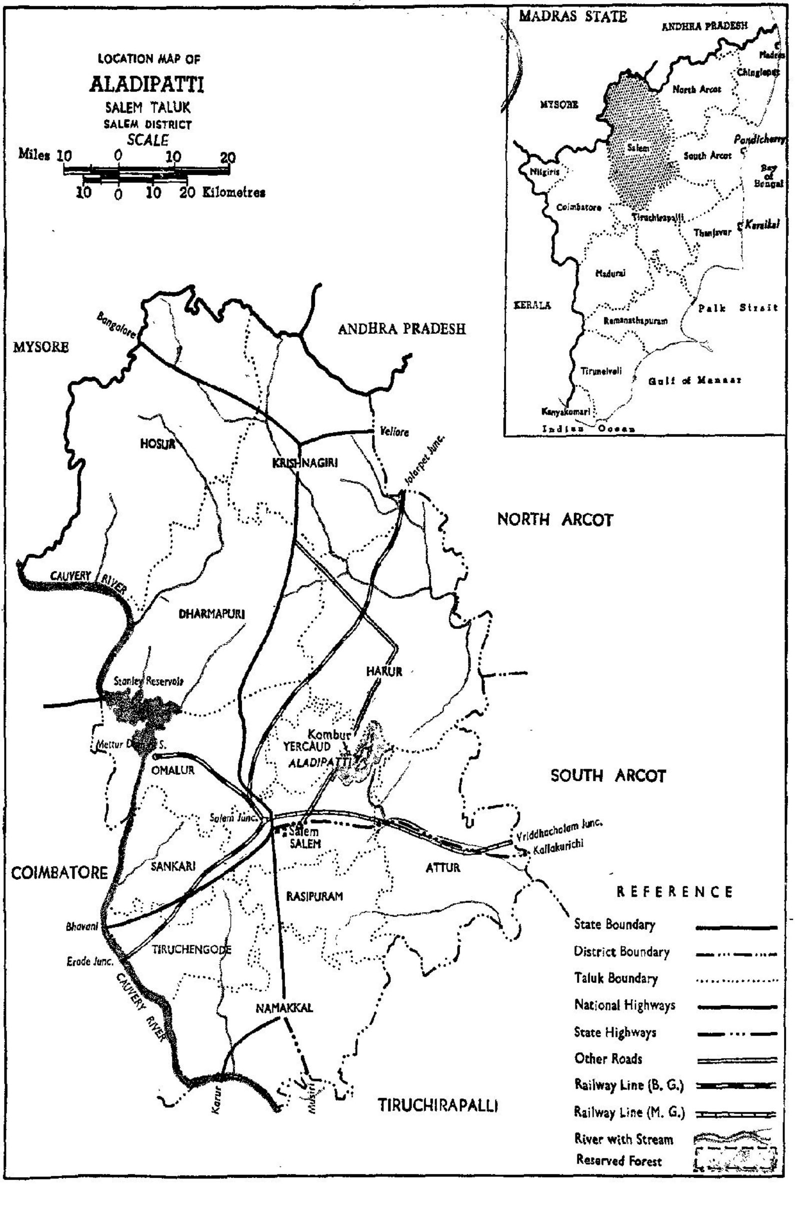
4. Karai ... 13

5—13. Ornaments (contd) ... 13—16

14& 15. Dwellings ... 20

16. The country plough ... 39

17. Stand for erecting a shifting cattle pen ... 41


LOCATION MAP OF
ALADIPATTI
SALEM TALUK
SALEM DISTRICT
SCALE
Miles 10 0 10 20
10 0 10 20 Kilometres
MADRAS STATE
ANDHRA PRADESH
Madras
Chingleput
North Arcot
MYSORE
Pondicherry
Salem
South Arcot
Nilgiris
Bay of Bengal
Coimbatore
Tiruchirapalli
Thanjavur
Karaikal
Madurai
KERALA
Palk Strait
Ramanathapuram
Tirunelveli
Gulf of Manaar
Kanyakumari
Indian Ocean
MYSORE
Bangalore
ANDHRA PRADESH
Vellore
HOSUR
KRISHNAGIRI
Jolarpet Junc.
NORTH ARCOT
CAUVERY RIVER
DHARMAPURI
HARUR
Stanley Reservoir
Kombur
YERCAUD
ALADIPATTI
Mettur Dam R.S.
OMALUR
SOUTH ARCOT
Salem Junc.
Salem
SALEM
Vriddhachalam Junc.
Kallakurichi
COIMBATORE
SANKARI
ATTUR
RASIPURAM
REFERENCE
Bhavani
State Boundary
TIRUCHENGODE
District Boundary
Erode Junc.
Taluk Boundary
National Highways
NAMAKKAL
State Highways
CAUVERY RIVER
Other Roads
Railway Line (B. G.)
Karur
Musiri
TIRUCHIRAPALLI
Railway Line (M. G.)
River with Stream
Reserved Forest

CHAPTER I

INTRODUCTION

Location of the Village

ALADIPATTI is a hill village lying in a narrow basin on the top of the mountain ranges called the Arunoottumalai hills in Salem District. To go to this village, we have first to reach the foot of the hills, near the village of Kombur, which is about 17 miles from Salem along the Harur road in the north-eastern direction. This road passes through Manjavadi Pass, where the Shevaroy hills and the Arunoottumalai hills almost touch each other. About 3 miles north of this Manjavadi Pass is Kombur. From Kombur we have to climb the steep hills of the Arunoottumalai hills on the western slope and reach the village which is at an altitude of about 2,500 feet.

The route beyond Kombur is mostly through the reserve forest. It is a foot-path, narrow, steep and rugged. The foot-path passes through Lantana shrubs and through jungle trees of non-descript type. Occasionally we see some bamboo bushes, sandal-wood trees, fig trees, Vagai (Accacia Speciosa), Porasu, Namai and Sela Unjam trees. We trample across "Etti" fruits (Strychnos nux Vomica) which though by appearance are yellow and beautiful, are perhaps the bitterest of the fruits nature can produce. The forest is said to be inhabited by bears, leopards, wolves and sambar, but they are not ordinarily seen during day time. Further they avoid coming near the pathway to Aladipatti. Rabbits, squirrels and rats are however seen crossing our path in the early hours of the day. Wild fowls and quails could also be seen either in the mornings or evenings.

After walking up a distance of about 3 miles from Kombur we reach a place called Pungan Solai, where a Pungan tree (Pongamia glabra) gives shade to the weary visitors to the hills. This, though on the top of the ridge, is in a dip between two humps of mountain peaks. So it is the lowest point on the ridge for crossing the mountain. From this vantage point we can see the valleys on either side. On the west we see the small plains adjoining Kombur, from where we started climbing, and the high peaks of the Shevaroy hills. On the east we see a narrow basin between two parallel hill ranges. The basin looks like an extensive oval-shaped amphitheatre. We could see from here Aladipatti village at a distance of about 2 miles. To reach this, we have to descend about 600 feet. The way to Aladipatti from Pungan Solai is mostly through a beaten foot-path across cultivable fields. On the way, we pass through Sirumalai village, where the sturdy pigs reared by the Malayalee inhabitants greet us with a grunt. The fields we cross, are terraced beautifully. A small stream drains this valley. The course of the stream is clearly visible from a height because of the cluster of trees with green foliage all along its banks. It runs from southwest to northeast. We see one or two jack trees, a few fig trees and occasionally a Jambolina tree along this serpentine route of the stream. The fig trees when loaded with fruits, attract flocks of green pigeons which are delicious among the edible birds. During these season, swarms of bats, parrots, minas, cuckoos are also attracted and they together raise a chorus of cacophony around the trees.

During summer, the stream dries up. The fields after harvest look bare, except for the mango and jack trees standing here and there. In the distant forest margins we may notice moving white patches of grazing bullocks.

Physical features

2. The cluster of huts forming Aladipatti is visible from a distance. The colour of the blackened thatched roofings blends with the green colour of the trees standing on the village site. A few coconut trees are also seen protruding in the intervening spaces between the huts. The village site is on a slopy ground beyond the stream. In the background stands the mountain range which runs parallel to the one we crossed.

Typical of all Malayalee villages is the enclosure around the village site. This enclosure in some Malayalee villages may consist of built-up thick walls in random rubble. In some places it may consist of bamboo stockade. In Aladipatti, it consists partly of a wall of random-rubble and partly of bamboo fencing. The enclosure around the village-site is intended for preventing the pigs reared inside, from straying into the cultivated fields, and not for protecting the people from the invasion of wild animals. During the cultivation season, the entrances are suitably blocked to prevent pigs coming out of the village-site but people can get in or get out by jumping over horizontal beams.

Close to the entrance to the enclosure and outside it, there is a neatly constructed drinking water well. During summer the supply in it becomes precarious. No one is seen drawing water from the well. The quantity of water that collects in the well daily is drawn out in the early hours of the day. The water spilling on the platform around the well does not appear to be wasted because we see some plantains raised with the help of this drainage water. This small grove of plantains raised with the drainage water of the public well is said to be the common property of the village community.

Inside the enclosure we find no regular lanes. The huts are huddled together and they form a shapeless cluster. They face all directions. The intervening open spaces between the huts serve as lanes.

The sanitary conditions within the village site should be considered as tolerable when compared to similar villages in the plains. This is so in spite of the rearing of pigs. The open spaces in front of the houses are well swept and cowdung applied. Gutter water does not stagnate in the lanes. Household rubbish is removed and dumped in vacant spaces by the side of the enclosure wall.

In an open ground outside the village-habitation enclosure, and to the north-east of it, are the village school, the Mariamman temple and the Subramanyar temple. The building of the village school, run by the Panchayat Union is a single-halled thatched shed. The Mariamman temple was formerly in a thatched structure, but now the villagers are constructing a pucca building for it. The Subramanyar temple continues to be in the thatched structure. In front of the school is an open meadow where the villagers congregate during festive occasions. There is also a big Arasam tree (Ficus religiosa) in this maidan, with a square platform constructed around it. During non-festive occasions this open space is used as the playground by the school boys. About two furlongs to the west of the village site is the Vellai Pillaiyar temple. The burial ground is about half a mile to the north of the village.

Administrative Units

3. Aladipatti is a small revenue village, barely 1.25 square miles in area. This village is in Arunoottumalai Taraf consisting of the following seven revenue villages:—

(1) Arunoottumalai

(2) Sirumalai

(3) Aladipatti

(4) Peria Velampatti

(5) Chinna Velampatti

(6) Pelapadi

(7) Pallikkadu

All these seven villages are close to each other in the valley on the Arunoottumalai hills. This group or Taraf of seven villages is administered with one Village Headman and one Karnam. The jurisdiction of the Village Panchayat also extends to all the seven villages of the Taraf.

Legend about the Village

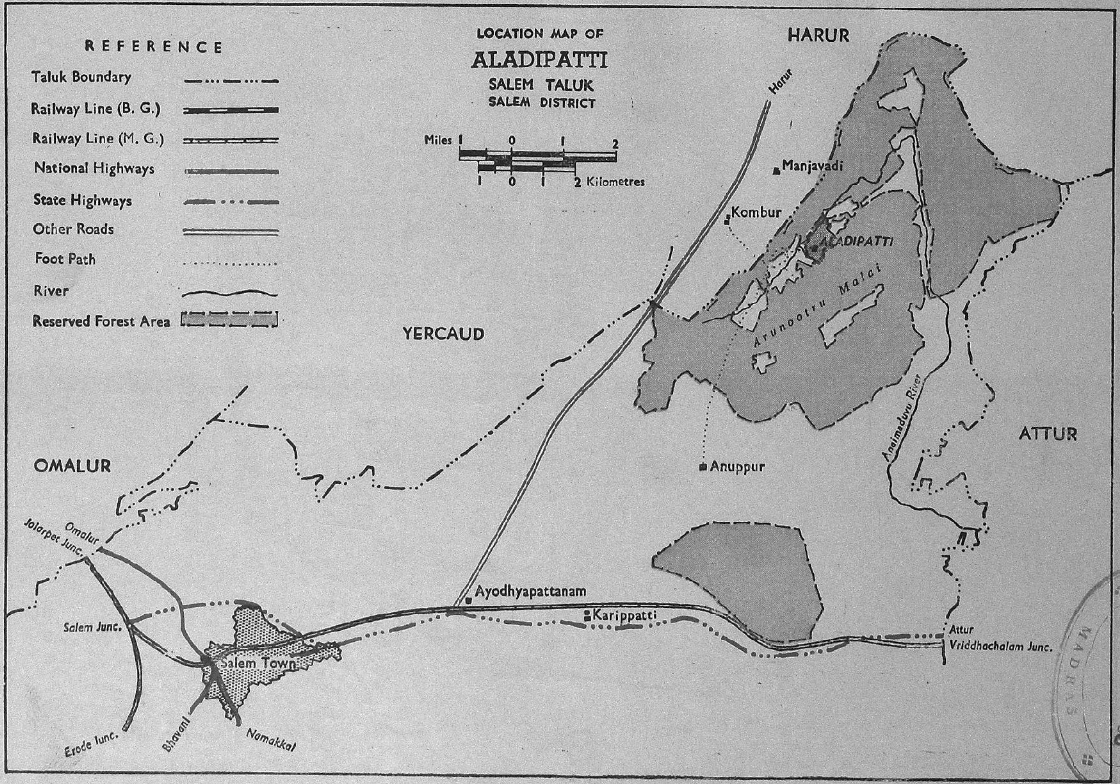
4. There is a legend about Arunoottumalai. It appears in by-gone days, the great sage Vasishta was performing a Yagam near Belur. To witness this great event, Devars, the celestial beings, had come in large numbers. After feasting, the Devars felt thirsty and local water supply was found insufficient to quench their thirst. So Vasishta prayed to Siva, who had also come there, to relieve the situation. On this, Siva or Haran, looked at the hills on the north. Immediately two streams spouted from the hills and joined near Belur. This gave immediate relief to the Devars in quenching their thirst. The river came to be called as Vasishta Nadhi and the mountains which were looked at by Haran as "Haran Utra Malai" or as "Haran Ootru Malai" and this by usage got twisted as Aranoottu Malai ("Utra" in Tamil means "looked at" "Ootru" in Tamil means a spring).

A second story said about Arunoottumalai is that an earlier surveyor of the hills thought that there were 600 peaks on these mountains and so the mountains came to be called as Arunootru Malai (Arunooru in Tamil means six hundred).

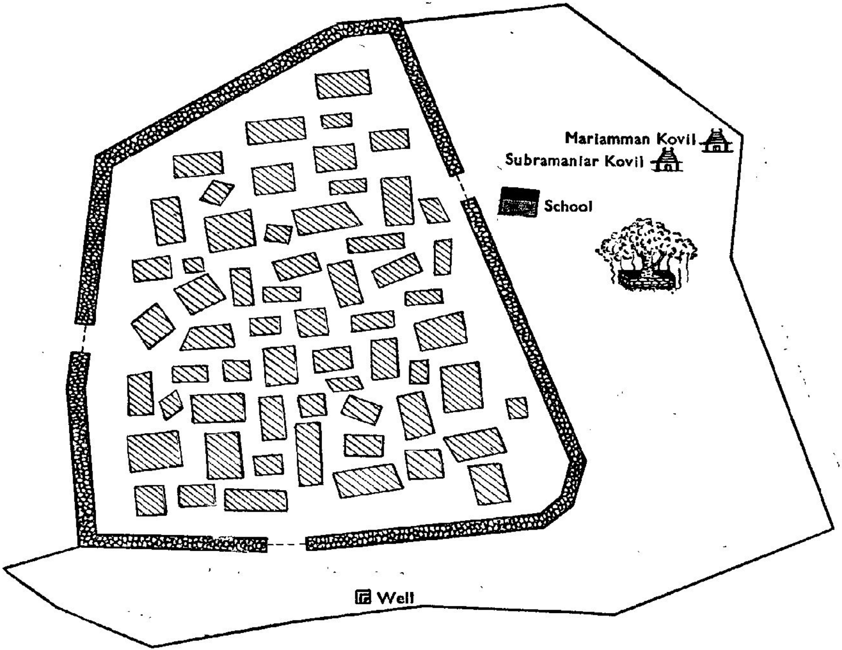
The local people pronounce Aladipatti as Alaripatti. Strangely enough we saw round about Aladipatti a large number of "Alari" trees which blossom with pink-tainted, white flowers. These flowers, held sacred, are used for decorating Mariamman. So it may not be wrong if we presume that the village can more appropriately be called as Alaripatti in accordance with the local usage, than as Aladipatti as borne out in revenue records.

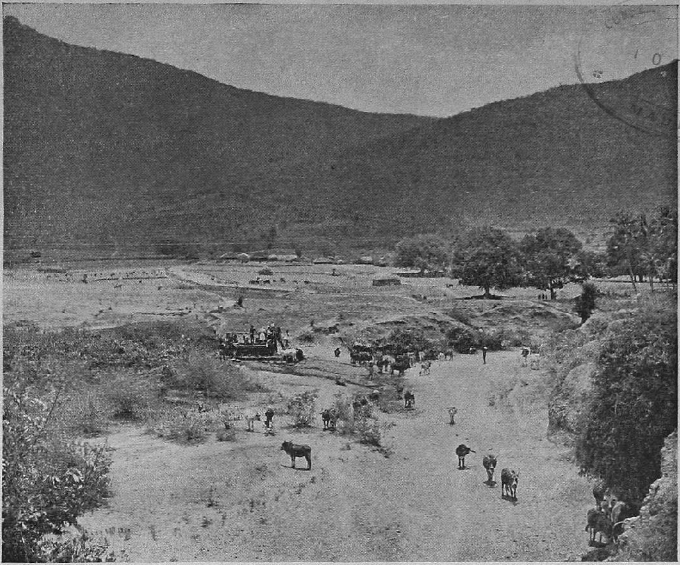
People living in the Village

5. The village according to the 1961 Census has a population of 690 persons consisting of 343 males and 347 females. According to our present survey, the population comes to 709. Except for the seven artisan

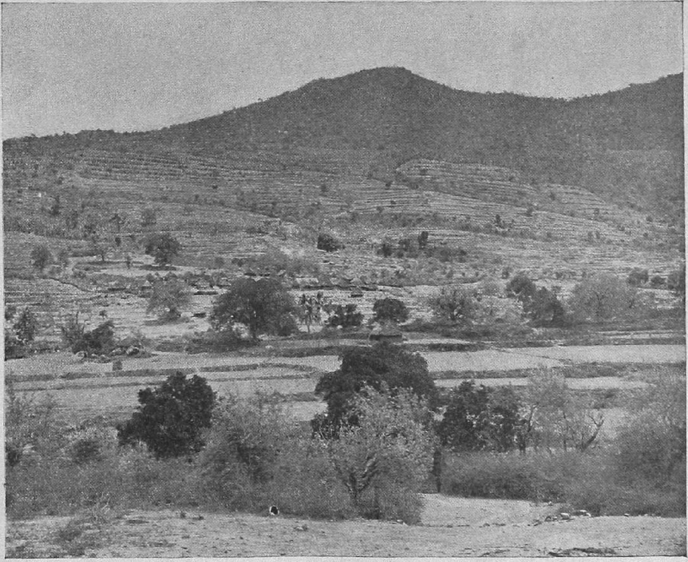

LOCATION MAP OF
ALADIPATTI
SALEM TALUK
SALEM DISTRICT
REFERENCE
Taluk Boundary
Railway Line (B. G.)
Railway Line (M. G.)
National Highways
State Highways
Other Roads
Foot Path
River
Reserved Forest Area
Miles 1 0 1 2
1 0 1 2 Kilometres
HARUR
Harur
Manjavadi
Kombur
ALADIPATTI
Arunootru Malai
YERCAUD
Anuppur
Anaimaduvu River
ATTUR
OMALUR
Omalur
Jolarpet Junc.
Ayodhyapattanam
Karippatti
Salem Junc.
Salem Town
Attur
Vriddhachalam Junc.
Erode Junc.
Bhavani
Namakkal
MADRAS

Residential Pattern of
A L A D I P A T T I
(Not to Scale)

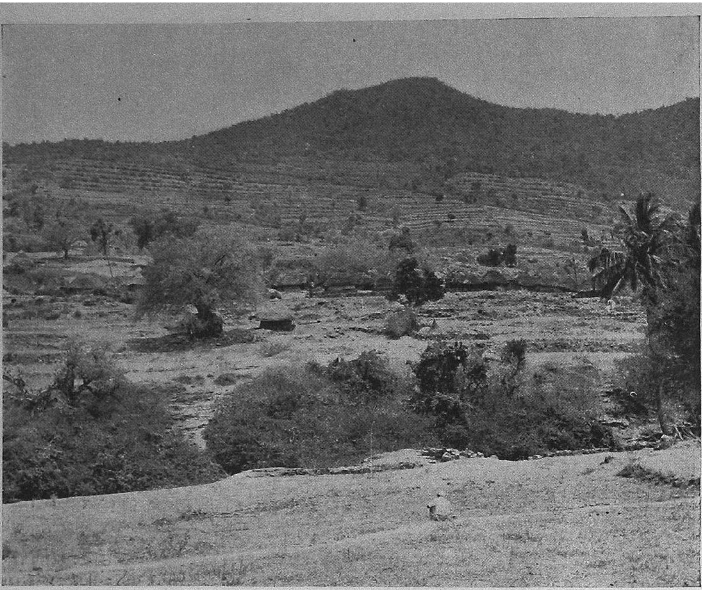




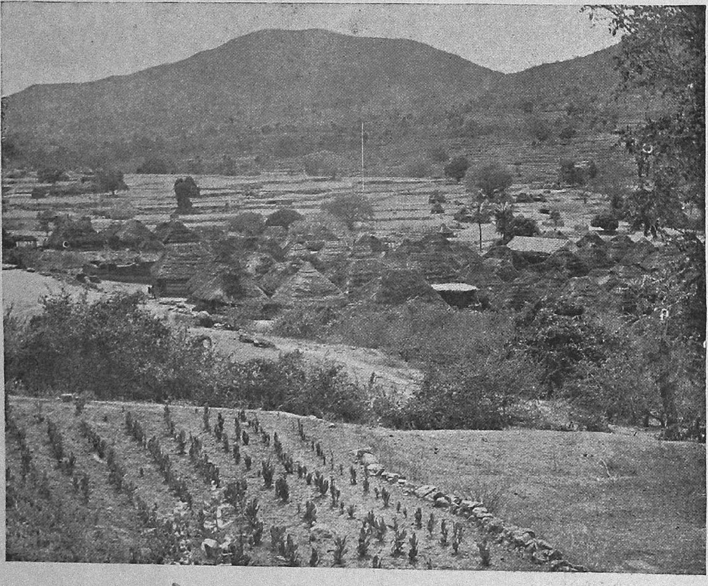
A view of Arunoottumalai hills from Kombur



A view of the valley on the Arunoottumalai



A view of Aladipatti village



A view of Sirumalai as seen from Pungan Solai

households which have migrated from the plains, the remaining 153 households belong to the Scheduled Tribe of Malayalees. This tribe of Malayalees is composed of three broad endogamous sub-sects called the Peria Malaylees, the Kolli Malayalees and the Pachchai Malayalees. The Malayalees living in Aladipatti village belong to the sub-sect of Pachchai Malayalees. The same people live in all the seven villages of Arunoottu Malai Taraf. Actually their marriage relationships are confined to these seven villages. Even in respect of certain annual temple festivals, all the Pachchai Malayalees in all the seven villages join together to celebrate them. So it happens that Aladipatti forms one unit in a larger community of seven villages.

Settlement History

6. About the origin of the tribe of Malayalees there are different legends. But all these are agreed on the point that they had at one time migrated from Kancheepuram. The Gazetteer of Salem district of 1918 gives this legend as follows: "The legend runs that three brothers by name Periyannan, Naduvannan and Chinnannan, went a hunting in a forest accompanied by three hunting hounds, and it came on to rain so heavily for two days that they were not able to quit the forests. Their hounds however, returned home, and their wives, seeing the dogs without their masters, concluded that their husbands had died in the jungles, and accordingly, as all loyal widows should do, set fire to their houses and perished in the flames. On the third day the hunters returned to find their houses in ashes and their wives dead. The bereaved husbands thereupon consoled themselves by marrying again; Periyannan chose a Kaikolar girl and settled on the Kalrayans; Naduvannan chose a Vedachi as his bride and the Pachaimalais as his residence; Chinnanan married a Devendra Pallan, and made his home on the Kollimalais. These three brothers thus became the progenitors of the three clearly defined sub-castes into which the Malaiyalis are divided, the Periya-Malayalis, the Pachchai-Malayalis and the Kolli-Malayalis."

There is no record indicating the probable time of their migration to these hills. In Sirumalai village there is a worn out stone inscription by the side of the Mariamman temple. The inscription is in Vatteluthu. We tried to get this decyphered through an expert. As the characters were very much obliterated, the expert found it not possible to decypher it.

Settlement Pattern

7. Aladipatti has no hamlets. But a few households are living in huts put up in their farms near about Aladipatti. In one or two places the farm houses are close to each other to form clusters. Out of 160 households in Aladipatti village, about 90 only exist within the walled enclosure. The rest are farm houses. It appears that some 20 years back there was a fire-accident in Aladipatti. As the houses, which were thatched ones, were close to each other, all of them got burnt down. Subsequently only, a few households started constructing their houses outside the village enclosure in their farms. This number is said to be increasing.

Public Institutions serving the village

8. Aladipatti is in Salem taluk, although Kombur and Manjavadi which are at the foot of the hills are in Harur taluk. To reach Salem, which is the taluk and district headquarters, the villagers of Aladipatti have to travel about 22 miles. The Karnam of the village lives in Anuppur which is on the plains to the south of the Arunoottumalai hills. Aladipatti is included in the Community Development Block of Karipatti which is about 23 miles from the village. Actually, Aladipatti is the remotest village in the Block, and that too not directly reachable by jeep. The Police station is also at Karipatti. For postal facilities one has to run upto Belur which is about 10 miles away in the plains. The village receives mails once in a week. The weekly markets visited by the tribals for selling some of their produces and for buying some of their daily necessities like oil, salt, matches are Ayodyapatnam and Belur which are more than 10 miles away.

CHAPTER II

PEOPLE AND THEIR MATERIAL CULTURE

Ethnic Composition

9. Aladipatti is essentially a tribal village occupied entirely by Malayalees except for the seven households of other castes who have moved to this village in the past five generations for pursuing certain occupations of a tertiary nature. A castewise distribution of the households in this village is given in Table I.

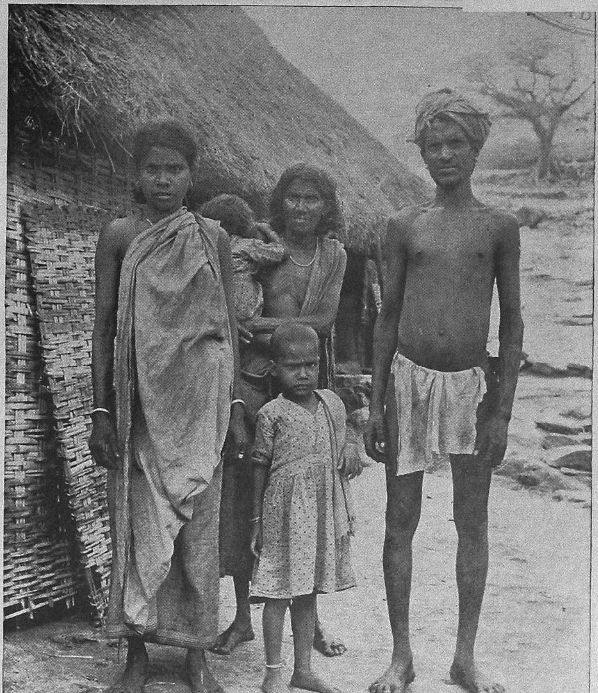
TABLE No. I

Area, House, Population, Households classified by Religions, Communities, Castes and Sub-castes

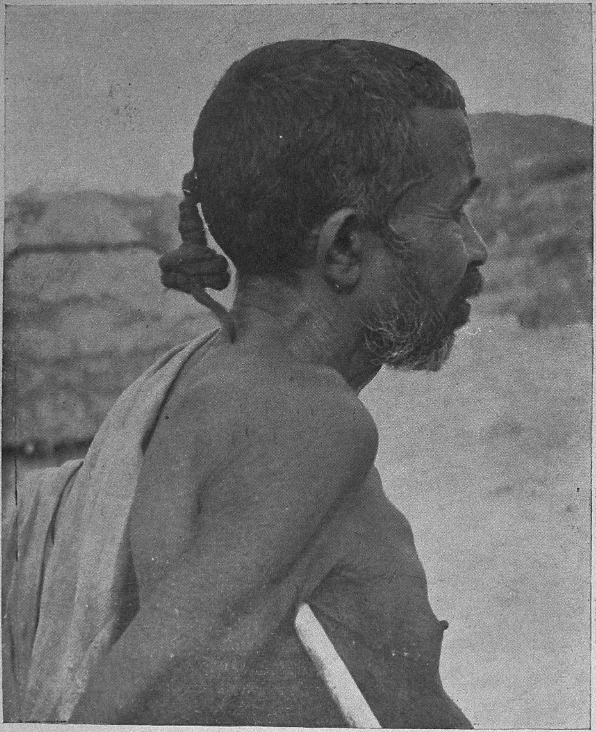
Area of the village	Density	No. of houses	No. of house-holds	Religion	Community	Sub-caste/ sub-sect	Total No. of house-holds	Total persons	Males	Females
1	2	3	4	5	6	7	8	9	10	11
1.25 square miles	552 persons per square mile	153	153	Hindu	Hill Malayalees	Pachcha Malayalees	153	685	351	334
		2	2	„	Asari	...	2	10	4	6
		1	1	„	Chettiar	Telugu Chettiar	1	2	...	2
		1	1	„	Vannan	...	1	5	1	4
		1	1	„	Pillai	Vellala	1	1	1	...
		1	1	„	Navithan	Pariyars	1	2	1	1
		1	1	„	Parayan (S.C)	...	1	4	2	2
	Total	**160**	**160**				**160**	**709**	**360**	**349**

S. C.—Scheduled Caste

Of the two Asari households, one is a blacksmith and the other a goldsmith. These two households cater to the needs of not only Aladipatti village but also the needs of other Malayalee villages in Arunoottumalai Taraf. These two households came over to this village from Harur taluk in the present generation. (Vide table No. II) Then there is a solitary household of Telugu Chettiars, consisting of only two old widows, who migrated to this village from the plains of Salem taluk. These two women are running a small provision-cum-sweetmeat shop. The Asari and the Chettiar households are allowed to live within the village enclosure in rented houses. The Pillai household consists of a solitary male member who lives within the school and acts as the village school-master. The Vannan household consisting of a Dhobi, his two wives, and two children came to this village from the plains in Salem taluk five years back. The Navithan household, consists of an aged barber and his wife. The barber is a native of the village, his forefathers having served in the same village for about five generations. Lastly the Parayan household, consisting of a Vettian (Village Revenue menial) his wife and two children, is also native of this village. The present Vettian's father was also a Vettian of the village. The three households of Vannan, barber and Parayan casts live outside the village enclosure in huts built by themselves. Of the three, the Parayans are treated as untouchables even by the tribal people.



A Malayalee household



An old man of the Malayalee tribe

TABLE No. II

Settlement History

Caste/Tribe	Total No. of households	No. of households settled																		Remarks
		Before 5 generations			Between 4—5 generations			Between 2—3 generations			One generation			Present generation			Not known			Places from which the families have migrated viz., outside the State, outside the district, outside the taluk and within the taluk but outside the village
		Households	Males	Females	Households	Males	Females	Households	Males	Females	Households	Males	Females	Households	Males	Females	Households	Males	Females	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
Pachcha Malayalees	153	150	347	325	1	1	3	1	2	3	...	...	...	...	...	...	1	1	3	
Asari	2	...	...	...	...	...	...	...	...	...	...	...	...	2	4	6	...	...	...	Manjavadi (1 household) Harur Taluk (1 household).
Chettiar	1	...	...	...	...	...	...	...	...	...	...	...	...	1	...	2	...	...	...	Salem Taluk
Pillai	1	...	...	...	...	...	...	...	...	...	...	...	...	1	1	...	...	...	...	Tirunelveli district
Vannan	1	...	...	...	...	...	...	...	...	...	...	...	...	1	1	4	...	...	...	Salem Taluk
Navithan	1	1	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
Parayan	1	...	...	...	...	...	...	1	2	2	...	...	...	...	...	...	...	...	...	Salem Taluk
Total	**160**	**151**	**348**	**326**	**1**	**1**	**3**	**2**	**4**	**5**	...	...	...	**5**	**6**	**12**	**1**	**1**	**3**	

Since these seven households are only later additions to this village and, since they do not number more than one each, we are not attempting here to sketch their ethnic characters and their customs, manners and beliefs. We propose to confine ourselves to deal with the Pachcha Malayalee tribe who form about 96. 6% of the population of the village.

The Pachcha Malayalees

10. The Malayalees are the largest single tribe in Madras State. Their population according to the 1961 Census is 1,29,953. In 1951 this tribe was not included in the President's List of Scheduled Tribes. It was only in 1956, they came to be included after a good deal of representation to that effect. Even in this, not all the Malayalees were included. Although these people are found in the hilly regions of North Arcot, South Arcot, Salem, Tiruchirapalli and Coimbatore districts, the President's List specifies only the Malayalees of North Arcot, Salem and Tiruchirapalli districts. It is not known why the Malayalees of South Arcot and Coimbatore districts are not included in the Scheduled Tribes List, although the people of this tribe living in South Arcot and Coimbatore are as tribal as their counterparts in the other three districts. Our visits to the Chinnakalrayan hills in South Arcot and the Guthialathur hills in Coimbatore district confirm the fact that they are not different from the Malayalees of North Arcot, Salem and Tiruchirapalli districts.

About this tribe, it may be said that they are not very tribal in character. In many respects they resemble the agricultural communities of the plains. When compared to the Irulars, Kadars, Sholagars, Muthuvans, Malasars, Paliyans and Paniyans, living in interior forests of the State, the Malayalee people cannot be construed as primitive. But they have a distinct culture, a characteristic code of social traits, and a backwardness and aloofness imposed on them by their sojourn in the hills. It must be these factors which should have weighed with the Government in including them in the list of Scheduled Tribes. We may be dealing with these in the subsequent paragraphs.

The name Malayalee, in Tamil, indicates that they are the people of the hills. The term Malayalee here should not be confused with the people of West Coast who are also known in Madras State as Malayalees. Another term by which the Malayalee tribal people are called is Karalar. According to the usages in vogue among this tribal people, Karalar would indicate a set of innocent people. Two such usages heard in these areas are:

கருதுமுனை தீண்டாத காரானர்

கவடு வஞ்சம் தெரியாத காரானர்

The Malayalees style themselves either as Karalars or as Gounders and add these as suffixes to their names. The adjacent plains people call these people either as Malayalees or, as Malasans.

The Malayalee tribe consists of three distinct endogamous sub-divisions called the Peria Malayalees, the Kolli Malayalees and the Pachcha Malayalees. The Peria Malayalees are largely found in the Chinna Kalrayan hills of South Arcot district, the Peria Kalrayan Sitheri and Shervaroy hills of Salem district and in a few parts of Javadi hills in North Arcot district. The Kolli Malayalees belong to the Kolli hills in Salem district, but they are also found in the Guthialathur hills of Coimbatore district and in parts of Javadi hills of North Arcot. The Pachcha Malayalees take their name from the Pachchamalai hills in Tiruchirapalli district but they are also found in many parts of Salem district including the Arunoottumalai hills, in which our Aladipatti village lies.

It is said that the three sects owe their origin to three Vellala brothers of Kancheepuram. There are different versions of a legend depicting their origin and separation into sects. These are given at length in the village survey report of Thenbaranadu and we do not propose to repeat them here. However for the sake of the readers who have not gone through the survey report of Thenbaranadu we may say here briefly the gist of the legend.

All the three sub-sects of the Malayalees say that they originally belonged to the Vellala community of Kancheepuram. They migrated to the hills some five centuries back under the leadership of three brothers. After traversing some distance towards the south, the three groups parted ways. The group under the eldest brother went to the Sitheri hills and came to be called as Peria Malayalees. The group under the leadership of the middle brother went to the Pachchamalai hills and this group came to be called as Pachcha-Malayalees. The last group under the leadership of the last brother got settled in the Kolli hills and this group came to be called as the Kolli Malayalees. When they came to these regions, they seemed to have met with some opposition by the local inhabitants but, it appears, they vanquished them and took their women as wives. Since the three groups took wives from different communities and since their areas were wide

apart, these three groups developed their own customs and manners and lost touch with each other. But subsequently when their populations increased they spread themselves out to fresh areas and hills, and in some places came to live side by side. Even then they tried to maintain their endogamy, although in recent times many cases have been reported in which a man of one sect has taken a wife from another sect. These are viewed by Malayalees more as concubinages than as regular marriages.

In Arunoottumalai Taraf, all the Malayalees belong to the Pachchamalai sect. No Peria Malayalee or Kolli Malayalee is found in this range of mountains; but within a distance of about 10 miles, the Peria Malayalees can be found in the Shevaroy hills on the west and the Kalrayan hills on the east. The Pachchamalai hills in Tiruchirapalli district is about 50 miles south of Arunoottumalai hills. If the story about the migration of these people from Kancheepuram is correct, then they must have passed through Manjavadi Pass which is by the side of the Arunoottumalai hills, before they reached Pachchamalai hills. So one would suppose that for this sub-sect Arunoottumalai is an earlier settlement than Pachchamalai itself. But the fact that the Malayalees of Arunoottumalai hills are called by the name of Pachcha Malayalees would indicate that Arunoottumalai came to be occupied only later by the Malayalees of Pachchamalai. This is further confirmed by the fact that the Guru or Dorai, the overall head of the Pachcha Malayalees, lives in Pachchamalai hills. The local villagers have a legend to corroborate this version. According to this legend, it appears that the ancestors of the inhabitants of Arunoottumalai Taraf were the migrants from Pachchamalai. It appears they came first to Kalrayan hills. On one occasion, when a feast was going on in the Karia Raman temple, the Malayalees of Solai Nadu in Kalrayan hills were insolently wearing sandals and were lying in golden cots. The others aggrieved of this behaviour, later invited the people of Solai Nadu for a feast and gave them food made of a big variety of Varagu and sauce made of buffalo flesh. They also hid the head of the slaughtered buffalo under the golden cot which was the cause of provocation. The people of Solai Nadu, when they came to know of the humiliation meted out to them in having eaten the flesh of a buffalo, set off towards the west in order to escape from the ridicule. On their way, at a place called Ithimaduvu, they built a temple for Udayarappan near a bamboo bush and resolved to start a new life. As Ithimaduvu was not a convenient place, they moved still further west and came to occupy Arunoottumalai.

The Pachcha Malayalees are a virile but peace-loving people. They are generally brown in colour though a few are black. They are slender and medium in height. Most of them have oval and elongated faces with prominent foreheads. Their men and women dress like the poor people in the rural areas of the plains and if any Malayalee male or female is found either in Salem or in the Shandy at Ayodhyapatnam, it would be difficult to spot them out as the tribals. Perhaps on a greater scrutiny, the women may be identified by the heavily loaded ear ornaments and by a few archaic ornaments worn on the neck. Another clue may perhaps come from the elaborate tatoo marks seen on the face and the hands. Yet another way by which they could be located is in the way in which they speak Tamil. Their Tamil has a resemblance to the Tamil spoken by the people of North Arcot and this is distinguishable from the Tamil of the Salem people.

In the legend about Pachcha Malayalees, it is said that the middle brother married a woman of Veduvar community which is a hunting tribe. The present generation, being the progenies of this mixed alliance has almost forgotten its hunting habits. This probably is because of the restrictions put in by the Forest Department. Yet once in a way they go with spears, muzzle loading guns and nets and catch a few Sambars, deers, rabbits and wild birds. In case they get any big game, all the villagers share the kill.

Though the Malayalees go for hunting once in a way, they are far from being a food-gathering tribe. They are settled agriculturists. They know as much as the adjoining plainsmen in regard to agricultural practices, especially dry farming. If in spite of that, they are not reaping as much as the plainsmen, it is because of their diminishing resources and their decreasing enthusiasm to produce more. The lands also are getting wearied because, the manurial additions to the land are not adequate enough to restore their fertility.

While on the one hand, the incomes of the Malayalees are decreasing, their expenses on social functions and annual festivals, on the other hand, remain as they were. They attach importance to the celebration of these in an elaborate manner conforming to the age old traditions. Here we shall see how they celebrate their social events and in Chapter V we may be seeing as to how they celebrate the temple festivals.

Child birth

11. When a woman conceives for the first time, she is given a rich diet of varied food on a day fixed in the seventh month of her pregnancy. Relatives are invited for this. The child birth takes place in the house of the husband and not in the mother's house as is the case of many Hindu families. Unlike other tribes, the Pachcha Malayalees do not have any separate common hut in which the expecting mothers are housed. The child birth takes place in the screened enclosure on the front veranda of the house. The other elderly women in the village assemble here to render whatever aid that may be necessary. This is an occasion for suspension of all activities by the women in the village. The after-birth is put in a pot and buried closeby. The delivered mother is given baths on alternate days and she is taken back to the house on the eleventh day after a ceremonious bath. The house is cleaned, white washed and the floors swept with cowdung paste on that day. The child and the mother go to the Mariamman temple before entering the house. A few well-to-do people among the Malayalees do the Punyavasanam on the eleventh day, a little more elaborately by inviting close relations for a feast. For the post-natal period, no special diet is prescribed but she is asked to take plenty of garlic and jaggery. The Malayalees do not have a separate ceremony for naming the child. The name is given in normal course when the child grows. Ordinarily breast feeding of children is given for about two years.

Puberty ceremony

12. When a girl attains puberty, the maternal uncle is sent for. He erects a floral hut in an open space just outside the village enclosure and the girl is deposited in this hut for elevan or thirteen days. During this period some elderly women and some playmates of the girl are allowed to remain in this shed to keep company with her. On the eleventh or thirteenth day, she is taken back after administering a ceremonial bath. The temporary hut in which the girl was living all these days is burnt. Close relations are invited and fed. If the attainment of puberty happens during the annual festival of the temples in the month of Thai or Masi, the girl should not be brought home till the festival is over. So even if she is given a bath on the eleventh day she has to remain in some farm-house of some relation till the festival is over.

Marriage ceremonies

13. To initiate a marriage alliance, the boy's parents should move first. They visit the house of the girl once or twice and if satisfied about the girl ask for the consent of the parents of the girl. If the girl's parents also agree, then a day is fixed for betrothal. They call this day as "Pakku Vanguthal" which literally means receiving arecanut. On this day the bridegroom's party headed by the Oor Gounden or Nattan of the area visits the house of the girl carrying ten vallams (equal to 20 Madras measures) of grains, country-beans (dried) and a small quantity of castor seeds. After a feast in the house of the bride, the elders sit and determine the amount of bride-price and the marriage expenses to be paid by the groom's party. A date also is fixed for the celebration of the marriage. The marriage would invariably take place on the night between Thursday and Friday. On Wednesday prior to the day fixed for the marriage, in the bridegroom's house, the relatives gather. The boy is given a face-shave and a ceremonious bath. He is seated on a plank and the ladies perform Nalangu which amounts to applying a paste of sandal or turmeric on the chin of the boy. The relatives are then given a feast. A similar Nalangu also takes place in the house of the bride. On the next day, the bridegroom starts to go to the house of the bride. Music is played and drums beaten. The women carry a new saree for the bride, another saree for the mother-in-law, and a gold Tali (the bridal necklace). On reaching the village of the bride in the evening, the groom's party is first seated in an open space near the temple. Then the bride's party comes there and invites the others. A feast is then given in the girl's house. After this feast, at about 9 in the night, the actual marriage ceremony takes place in a Pandal common to the village. In this Pandal, a small dais is erected with mud brought from white-ant mound, and a pole erected. Three ornamented mud pots are also kept one above the other. An ornamental bronze lamp with five wicks (called Kuthu Vilakku) is lighted and it should be burning all the three days till Friday. It is their belief that if the lamp by chance gets put off, it spells a bad omen. The bride and the groom are brought to this Pandal. The Nattan takes the Tali and gives it to the groom with his blessings. The groom ties it around the neck of the girl. Then the bride and the bridegroom are seated on a wooden paddy-dehusking mortar (Ural) and certain songs specially meant for marriages sung by the Poojari or by some one who knows the songs. Then cash presents are received. During this time the couple should bend and pay respects to the gathering.

The next day, that is on Friday, the couple and the groom's party start for the house of the groom. On reaching this village, the couple are seated in an open maidan near the Chavadi or temple and the elders bless the couple. The bride accompanied by some girls goes to a water-point with a mud pot and brings water. The bridegroom drinks a little of the water brought by the girl and the ceremony comes to a close after a feast, given by the groom's parents.

The marriage ceremony is invariably a three-day function and it involves fairly heavy expenditure on feasts. The traditional bride-price to be given is Rs. 10.50. The groom's parents must also give a big amount ranging from Rs. 100 to 300 to the bride's father towards the expenses incurred on the marriage day. Then, there is the expenditure connected with buying clothes and jewels. All-told, the expenditure is one-sided and the bridegroom's side bears it.

Death ceremonies

14. The Pachcha Malayalees bury the dead. As soon as a death takes place they send for the close relatives. Before the body is taken to the burial ground, it is first brought to an open place outside the village enclosure and given a cold bath. They apply oil and turmeric to it and place a new cloth. They carry the corpse to the burial ground in a bier constructed for the purpose. First while they carry the bier, the head is towards the village. Half way through, they lift and lower the bier three times and then give a half turn to the bier. For the rest of the journey, the head of the corpse is towards the burial ground. This process of changing the direction of the bier is called Kadatruthal. After this Kadatruthal they throw puffed rice on the corpse. In the burial ground they dig a rectangular deep pit, north-south, and place the body in it face upwards and the head towards the south. The eldest son in the case of the father and the youngest son in the case of the mother pushes a little earth into the pit. The others then fill up the pit and return home after taking a bath either in the stream or near the well. Unlike a few other communities there is no custom requiring the male members of the bereaved family to shave off either their heads or their moustaches. On the eleventh day the relatives assemble near the place of burial and offer worship to the dead soul. They do no other ceremony afterwards. They do not even celebrate the death anniversaries.

In case the death is due to small pox, they do not bury the corpse. They take the body to a distant forest and leave it there after covering it with dried leaves. They believe that if ordinary burial is given to it, small pox would recur in large numbers in the village. They give the same treatment to a dead leper.

Social customs and beliefs

15. The Pachcha Malayalees belong to an organized tribe whose caste hierarchy has not yet disintegrated to the extent seen in many other castes and tribes of Madras State. Though their hierarchy is not so rigid, yet they are reluctant to follow a course different from the traditional one. Being at one time, people from the plains they exhibit many of the customs and beliefs found among the people of the plains. They all belong to Hinduism and worship the Brahminical gods of the Hindu pantheon and a few other deities like Mariamman, Pongaliamman, Parattai Kali etc. For them, Karia Raman is the principal deity.

For purposes of marriage alliances, they are divided into two broad groups and each group contains several *septs* or "Veedus" as they call it. A man belonging to any sept in the first group should only marry a woman belonging to any sept coming under the second group. Some of the names of the septs coming under the two groups are the following:

First group	Second group
Pannamari Veedu	Thambudian Veedu
Solai Veedu	Podakku Veedu
Malai Kathan Veedu	Karikullan Veedu
	Vasan Veedu
	Kavithian Veedu
	Kruppa Goundan Veedu
	Katta Kathan Veedu
	Kombooran Veedu
	Mathikattan Veedu

Before a marriage alliance is sought, both parties make sure that the alliance is permissible on principles of exogamy. The division of the tribe into septs for purposes of marriage alliances is found among the Peria Malayalees and Kolli Malayalees also. In all these sub-sects, any violations of rules regarding exogamy would call for stern reprimand from the Caste Panchayat and the offending parties fined. Even cases of illegitimate intimacies between a man

and woman coming under the same group are viewed more seriously than any illegitimate intimacy between persons coming under different groups.

For incompatibility and adultery, divorces are freely allowed. The elders presided over by the Nattan decree the divorce, called locally as "Muri". The divorce, after it is agreed to by the Panchayat, is signified by placing a small piece of dried cowdung in the presence of the assembled persons, both by the man and woman under separation. As a doubt was once expressed in a court as to the admissibility of such a divorce, as a measure of caution, the practice now is also to write a "muchilika" or agreement on a piece of white paper and get it attested by the witnesses present. When a divorce takes place, the erstwhile husband is entitled to receive back the money given by him towards the marriage expenses; but he has to wait till somebody sues the hand of the divorced woman. The divorced woman is considered as the ward of the Nattan, though she may be returning back to her parent's house. She is called as "Nattu Ponnu" (girl of the Nadu). When some other man desires to marry the divorced woman, the Nattan determines the money to be paid by him to the erstwhile husband. The new suitor should also pay a lump amount which is shared between the Nattan, his assistant Kariakaran, his servant Kolekaran and by the villagers. The following case study of a divorce which took place recently would illustrate the point:

Case Study: One V.................... Ammal, daughter of the Oor Gounden of one of the villages in Arunoottumalai Taraf was given in marriage to a man in Pelapadi. She could not live amicably with her husband. So she came back to her father's house. Reconciliation between the husband and wife was not possible. So a Panchayat was convened in which the Nattan presided. All the seven Oor Gounders in that Taraf and the parties concerned were present. Divorce was agreed to by both the parties. "Muri" was performed by placing a piece of dried cowdung both by the man and wife. Then, three days later one man from Arunootumalai village came and asked for the consent of the Nattan to marry the divorced woman. She was willing to marry him. So it was decided that he should pay Rs. 300/- in cash, one goat, one pig and 1¼ Kandagams of grains. The cash was divided as follows:—

Erstwhile husband of the woman	...	Rs. 250/-
Father of the woman	...	Rs. 5/-
Nattan	...	Rs. 7/-
Karikaran	...	Rs. 3/-
Kolekaran	...	Re. 1/-
Village Vettian	...	Rs. 2/-
Oor Gounden of Pelapadi	...	Rs. 10/-
Amount shared by the villages at the rate of Rs. 3.67 per village	...	Rs. 22/-
		Rs. 300

The grains, the goat and the pig were used for feeding the persons who took part in the discussions. In feeding, the villagers other than the local people get the first preference. The Nattan, the Oor Gounden, the Karikaran, the Kangani and the Kolekaran get two shares of food. A departure made recently in the matter of distribution of food is that the village statutory Panchayat President also gets two shares of food. The balance of food if any is then distributed to the local villagers.

Since the caste officials and the villagers stand to gain either by way of cash or by way of feeding, no divorced woman or "Nattu Ponnu" is allowed to remain without marriage. She does not enjoy the liberty to refuse offers to marry her again, unless of-course she is old. If any woman rejects the offers received, the villagers and the caste heads would begin to suspect her and be on the look out to know whether she keeps any liaison with anybody else. If anything is detected, they convene a Caste Panchayat and compel her to marry.

In the case of widowed young women also, such a compulsion exists. The villagers say that the enforcement of a such a compulsion on divorced and widowed young women is not merely to get a feast but also to ensure that these young women do not break peace in other homes.

The marriage ceremonies of divorced and widowed women are not as elaborate as in case of first marriage. But unlike the Peria Malayalees and the Kolli Malayalees, the Pachcha Malayalees have the practice of tying a Tali around the neck of the woman marrying for the second time. Among the other two sects, the so-called marriages of widows and divorced women are more in the nature of concubinages than legally wedded ones and Tali is not tied for marrying widows.

It has to be admitted here that women enjoy a certain amount of sexual freedom and the men have a certain amount of tolerance towards this. If any such intimacy develops within the close relative circle, it usually does not lead to a divorce, even if many in the village may know about it. But if any intimacy is noticed with some other person in the tribe and the husband brings it to the notice of the Oor Gounden or Nattan, then it is enquired into and a remedy sought. A woman who committed an adultery is taken back by asking her to undergo certain purification cermonies administered by the Nattan. The ceremony consists in making her stand beyond three cloth screens, held between her and the Nattan, who sprinkles water on her three times. Every time water is sprinkled on her, one screen is removed. The Nattan receives a small fee for administering this purification. Irrespective of the purification ceremony, the husband is at liberty to divorce the woman who committed adultery. If the husband is willing to take her back, a fine ranging from Rs. 10 to Rs. 15/- is levied on the man who is believed to have cohabited with her. A part of this fine is given to the husband. If the husband is not willing to take her back, the Nattan compels her paramour to marry her. If the adultery is with a person outside the tribe, then they look into the status of the caste of the man involved in it. If he happens to be a high caste man, there is no serious objection to taking her back after the purification ceremony. The purification ceremony in this case has to be administered by the Guru or under his delegation, by the Nattan. In these cases besides sprinkling of water, by the Nattan the woman has also to swallow three small balls of cowdung and a little Tulsi water. If the man involved is a low caste man then they excommunicate her. In this, they consider the status of the other two sects of Malayalees as equal to their own status.

Sometimes it happens that a woman denies the charge of adultery. In that case the onus of proving it is on her and not on the persons accusing her. She has to establish her chastity by undergoing a test. The test is like this. The Nattan puts a few pieces of glowing charcoal in the pallav of her saree. She has to come round the gathering once. If within that time her saree does not catch fire, her innocence is established. If on the other hand, the saree catches fire, she is believed to be guilty.

Marriages take place only after puberty. Premarital sex relations are viewed with disfavour. If any such relationship is noticed, the persons concerned are immediately compelled to marry each other. Because of the sexual freedom enjoyed to some extent in this tribe, divorces are resorted to freely. The case studies described in Appendix I would confirm this fact.

Free resort to divorces does not however rule out incidence of polygamy. This also happens in a few cases where the first wife is childless. It also happens where the marrying of the wife's sister would bring in more property.

In choosing a bride, the first preference is for the maternal uncle's daughter or the paternal aunt's daughter. Sororate and levirate customs do not exist among them. There is no objection to a man marrying his brother's widow although there is no compulsion about it. Since a woman, immediately on becoming a widow becomes the " Nattu Ponnu ", to marry one's own brother's widow also, he has to discharge the obligations to the Nattan and the villagers, in entertaining them to the customary feast and in paying the Nattan and his assistants the fees due.

The Pachcha Malayalees are not so rigorous in observing pollutions during menstruations. They do not have any common pollution-shed, where women under menstruation live for 3 to 5 days. The Pachcha Malayalees have a very different custom here. When a woman gets her period, she continues to live within the house; only, the husband comes out and never enters it till the woman cleans the house on the fourth day and takes her purification bath. During this period, the woman continues to cook inside. She places the cooked food on the verandah, where the husband eats it without directly contacting the wife. It is not known whether this reverse custom has come into practice because of the anxiety of the males to see that the women are protected from cold outside.

Dress and ornaments

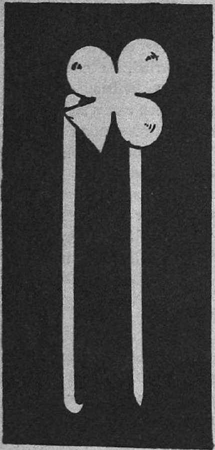
16. We have mentioned already that the Pachcha Malayalees of Aladipatti look like the poor agriculturists of the plains. The men wear dhoties of two yards and tug them up into loins. As upper-cloth, they put on towels. Some tie these up as head-gears. A few wear half arm shirts or baniyans. Modes of dress do not in any way depend upon the civil condition of the persons. Many tie their hair into a tuft at the back and have their forehead shaved. Younger men mostly have their hair cropped. Invariably all have mousta-

ches. Most men wear gold or silver ear-rings as seen in the sketch elsewhere. These are dispensed with by the younger generation. School boys wear shorts and half arm shirts. Within the village, many boys are seen only with loin cloth.

The women wear coloured sarees of 8 yards length. They put on the pallav on the left shoulder. Elderly women do not wear blouses or jackets. These are worn only by young women. All part their hair in the middle and tie it into a knot at the back. They regularly apply oil and keep their hair well kept. In the forehead and in the arms, tattoo marks may be found in plenty. Even men have tattoo marks. Unlike the Kolli Malayalees for whom tattooing is a taboo, Pachcha Malayalees invariably resort to tattooing.

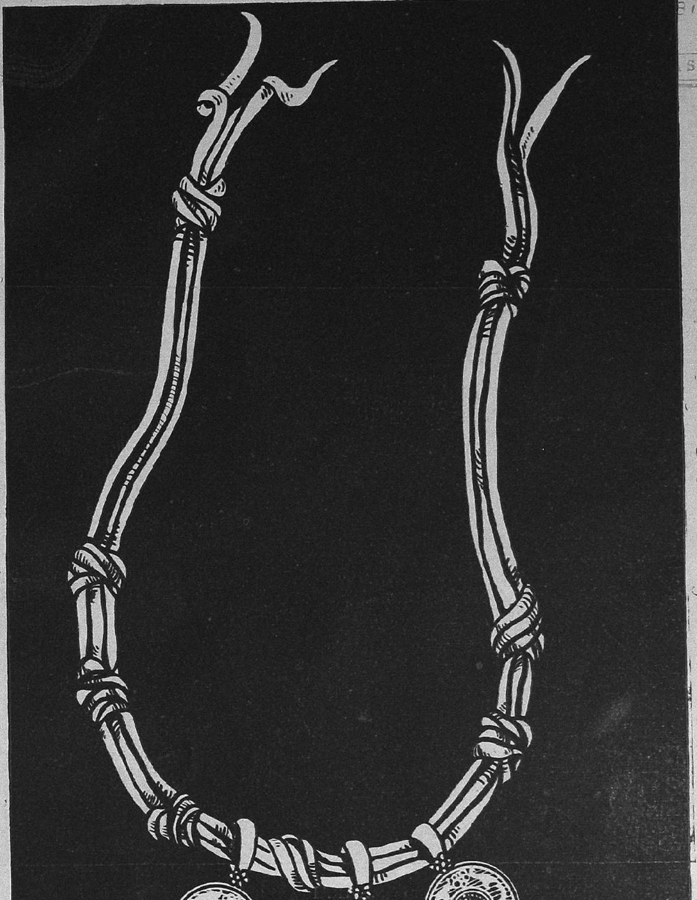
The ornaments worn by the women are made locally by the goldsmith. Some are made of gold, some of gold alloys, some of silver and some of brass. The jewels worn in the different parts of the body by the ladies may be catalogued as follows:

Neck :—	Karai —	usually of gold
	Saradu —	- do -
	Kasumalai —	Silver
	Chain —	Silver or gold
	Pasimani —	Beads
	Thayathu —	Brass or silver
Ear :—	Thodu with seven red or white rubies	
	Ananthamudichu made of gold	
	Kili thalukku—	gold or brass
	Koppu —	gold or brass
	Mattil —	gold or brass
	Kurungathu Thaluku } —	- do -
Nose :—	Mookkuthi with one, three or five rubies	
Upper arm :—	Bracelet made of silver	
Wrist :—	Kappu made of silver	
	Thin bangles (valaiyal) - gold, silver, or glass	
Fingers :—	Rings - gold, silver or brass	
Anklet :—	Kolusu made of silver	
Toes :—	Minji made of silver	
Waist :—	(For young children) - Arana - made of silver.	

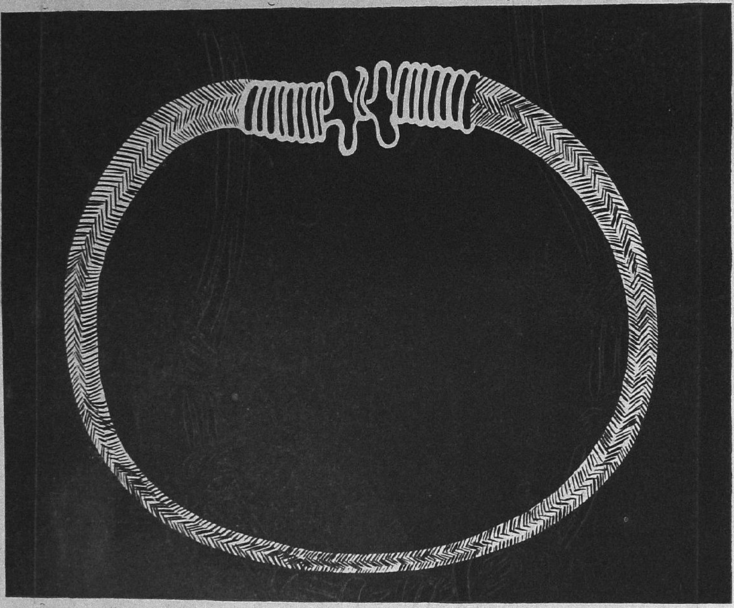


Hair pin

Nose Ornament

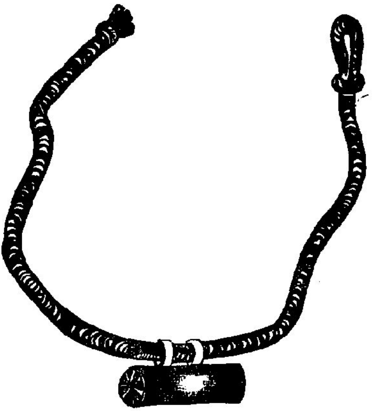


KASUMALAI

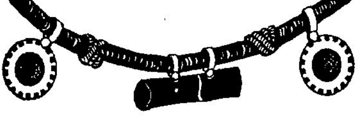


KARAI

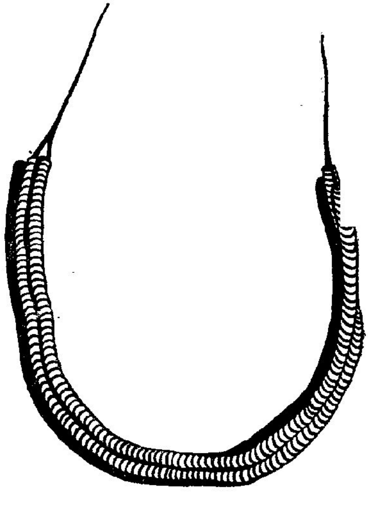
KASUMALAI



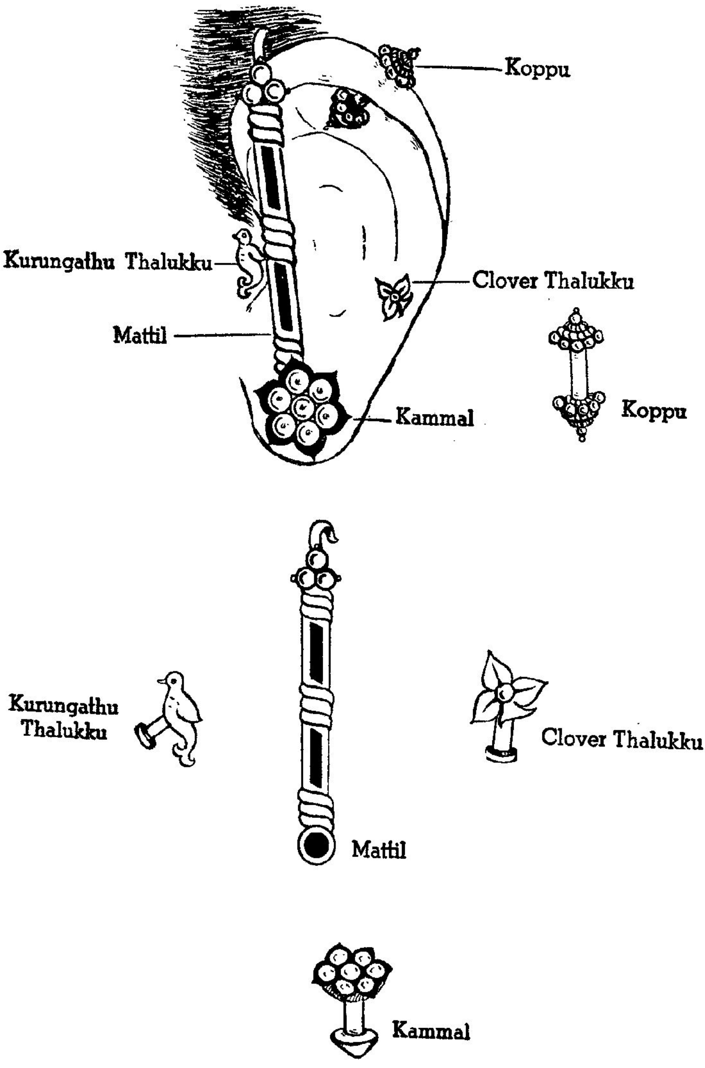
THAYATHU

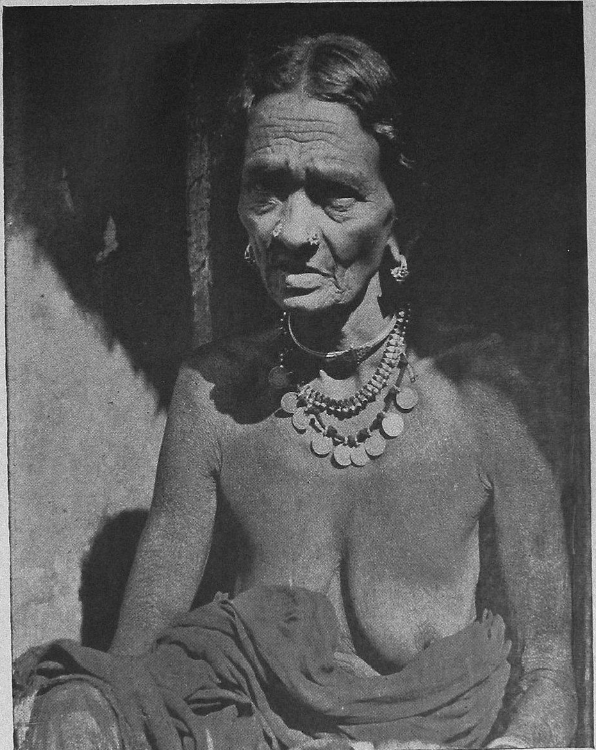


Thayathu



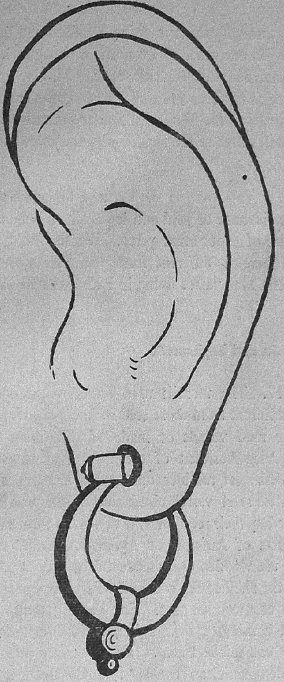
PASIMANI


Koppu
Kurungathu Thalukku
Clover Thalukku
Mattil
Kammal
Koppu
Kurungathu Thalukku
Clover Thalukku
Mattil
Kammal

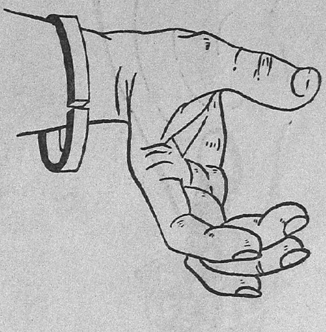


An old woman of the tribe

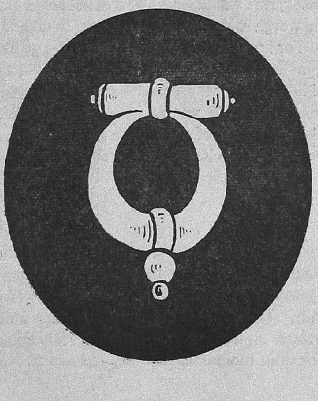
A Malayalee woman. See the neck-ornaments worn by her.

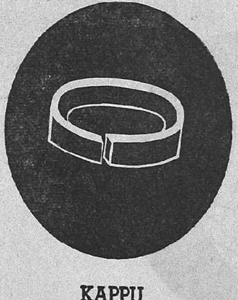


Ananthamudichu



Ear Rings Worn by Men





KAPPU

The shape of the ornaments and the style in which they are worn, as seen by our artist are given elsewhere. Most of the ornaments seen in this village are common type ones worn by the plains people. Perhaps the only piece which is a little peculiar is Kasumalai. In this ornament, silver coins of eight anna pieces and four anna pieces are fixed with small rings through which a string is passed and tied in the neck. In one case, we even saw a young girl wearing a Kasumalai made of 2 nP. coins. Making ornaments with coins of silver and nickel is not however peculiar to Aladipatti alone. We found similar ornaments worn by the Malayalees of the Javadi hills and the Kolli hills.

ANANTHAMUDICHU

The Tali worn by the Pachcha Malayalees of this village is made of gold and looks like a bulging disc of the size of a four anna piece. We find that the Tali worn here is different from the Tali worn by the Pachcha Malayalees living in Pachchamalai itself.

Utensils and implements

17. The utensils used by the villagers here are not different from those sold in the plains. They are either mud vessels or made of aluminium or brass. The Vice-President of the Panchayat showed us a stainless steel tumbler and told us that this is the only stainless steel vessel obtainable in the whole village. They buy their requirements of vessels from the weekly markets of Anuppur or Ayodhyapatnam. For ladle they use wooden ones made of bamboo stick handle and the shell of the coconut. For stirring millet meal, they use wooden oars. For keeping milk, they use stout bamboo cylinders in which the top side is open. They call this as Punal. The advantage in using these wooden articles is that they do not require zinc coating, as in the case of brass vessels. For dehusking the millets, every household owns a wooden mortar (Ural) and pestle (Ulakkai). For converting grains into flour, there is a grind stone. For feeding the pigs with millet gruel almost every household possesses a wooden trough which can be found in front of the house. For keeping the mud pot in which the gruel is stored, a three pronged wooden pole can be found planted in front of every house. This three pronged wooden pole and the wooden trough are common to all Malayalee villages of all the three sects. These are not found anywhere else or among any other tribes. But it has to be said that no other hill tribe is in the habit of rearing pigs.

Inside the house we saw in many households printed coloured pictures of deities on mounted frames. Some households had photographs of the members of the family. They are fond of picture calendars which they preserve for many years. These calendars do not lose their value because the year they represent is over.

Malayalee women

Household utensils

They are preserved more for the picture than for the dates printed on them.

Table No. III gives the consumer goods possessed by the villagers. It may be seen that except for 3 battery torch lights and a petromax light, no one possesses any luxurious article. Out of 160 households only 122 possess kerosene lamps. From Table No. IV it may be seen that only one person has acquired a cot in the last 5 years. The villagers prefer to sleep on the floor than on cots.

TABLE No. III

Material Culture - Possession of consumer goods

Caste / Tribe	No. of households possessing					
	Hurricane lantern including lamp	Petromax	Battery torch light	Kerosene stove	Bicycle	Radio set
1	2	3	4	5	6	7
Pachcha Malayalees	117	1	2	...	...	...
Asari	2	...	1	...	...	...
Chettiar	1	...	...	...	...	...
Pillai	1	...	...	...	...	...
Vannan	...	...	...	...	...	...
Navithan	1	...	...	...	...	...
Parayan	...	...	...	...	...	...
Total	**122**	**1**	**3**	...	...	...

TABLE No. IV

Material Culture - Furniture and consumer goods acquired in the last five years

Caste / Tribe	No. of households which have acquired in the last 5 years (Furniture)		No. of households which have acquired in the last 5 years (consumer goods)	
	Cot	Other items of furniture	Petromax	Other items of consumer goods
1	2	3	4	5
Pachcha Malayalees	...	...	1	...
Asari	...	...	...	...
Chettiar	...	...	...	...
Pillai	1	...	...	...
Vannan	...	...	...	...
Navithan	...	...	...	...
Parayan	...	...	...	...
Total	**1**	...	1	...

Housing and house patterns

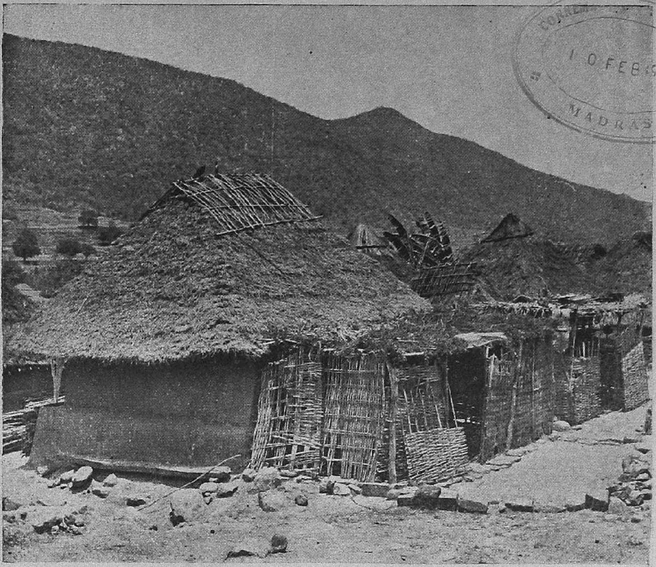
18. We have already said that the houses in this village form a shapeless cluster within an enclosure built partly of stones and partly of bamboos. Inside the enclosure there is no layout. There is no marked street or lane. The houses are constructed at whatever vacant space available and in whatever direction convenient. The houses are close to each other. The entire village is in a slope; so the basements of the houses are also at different levels. To go to a house, one has to pass through the open winding lanes between the houses. In many places, pandals have been erected in front of the houses. In the way in which the houses are constructed, there cannot be much of privacy for the households, except within the houses. To secure greater privacy most households have *thatties* or bamboo screens by the side of the front verandas. During day time they lower these thatties and allow light to get in, but during night time they lift them up to screen the verandas completely.

The huts in this village are simple in design and more or less uniform in size. The ground plan is rectangular or square in shape and of the size of 18′x 15′ or 15′ x 15′. They are mostly single roomed ones with a front veranda. From Table No. V we see that out of 160 houses, 157 are single roomed houses and only 3 are double roomed houses. The room inside is used for multiple purposes. In one corner is the hearth for cooking. The opposite side is used for keeping vessels and other articles. The central space is used for living and sleeping. The room contains neither windows nor ventilators. Most houses have only one door in the centre of the front wall.

TABLE No. V

Households by number of rooms and by number of persons

Caste/Tribe	Total No. of households	Total No. of rooms	Total No. of family members	Households with no regular room		Households with one room		Households with two rooms		Households with three rooms		Households with four or more rooms	
				No. of households	Total No. of family members	No. of households	Total No. of family members	No. of households	Total No. of family members	No. of households	Total No. of family members	No. of households	Total No. of family members
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Pachcha Malayalees	153	155	685	...	...	151	670	2	15	...	...	...	...
Asari	2	3	10	...	...	1	3	1	7	...	...	...	...
Chettiar	1	1	2	...	...	1	2	...	...	...	...	...	...
Pillai	1	1	1	...	...	1	1	...	...	...	...	...	...
Vannan	1	1	5	...	...	1	5	...	...	...	...	...	...
Navithan	1	1	2	...	..	1	2	...	...	...	...	...	...
Parayan	1	1	4	...	...	1	4	...	...	...	...	...	...
Total	**160**	**163**	**709**	...	...	**157**	**687**	**3**	**22**	...	...	...	...



Houses in Aladipatti

The roofing of the houses requires to be rethatched every three or four years

Grain storage sheds

The houses are constructed on elevated earthen basements which are atleast 3 feet above ground level. The walls are either mud ones or partly in random rubble and partly in mud. These are plastered in mud and smeared with cowdung. Many are also white-washed.

The roofing of all the houses except one are made of timber over which a kind of grass called "Kanangu Pillu" is laid to a layer of about 3 inches and fastened. Kanangu Pillu grows in abundance along hedges and in the forest margins. They are cut and removed free by the parties who require it. The shape of the roofing over houses with square ground plan looks like pyramids and that over houses of rectangular ground plan, like prisms. The rectangular houses do not have gable walls on it sides, the roof slopes on all the four sides. In order that the grass roofing may not be blown away by the winds, a ring clip is inserted at the top in the case of pyramid-shaped roofs and a net of bamboos in the case of prism-like roofs. Usually bigger housed are rectangular in shape and smaller ones square in shape.

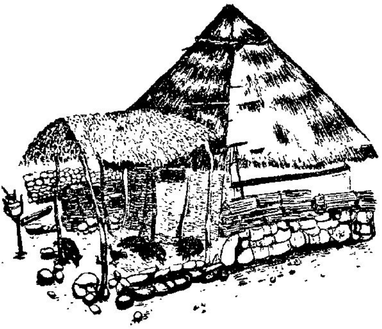
From Table No. VI, it could be seen that out of 160 houses, only one house has mangalore tiled roofing and the rest thatched with grass. The Malayalees had a belief that their gods would get angry if a tiled house is built. But after the entire Aladipatti village went ablaze due to a fire accident some 20 years back, one man had the boldness to construct a tiled house. Nothing happened to him but the others prefer to live in thatched houses because these are cool in summer and warm in winter. Besides, the materials required for building a thatched house can be procured locally, whereas for constructing a mangalore tiled house, the tiles have to be lifted from the plains. Even for country pan tiles, a potter who knows tile-making has to be brought from the plains.

TABLE No. VI

House Types

Caste/Tribe	No. of houses occupied by each community	No. of houses with the roofs made of						No. of houses with walls built of					No. of houses with			
		Terraced houses	Country tiles	Mangalore tiles	Asbestos or Zinc sheet	Straw or grass	Coconut or palmyra leaves	Mud only	Bricks	Stone	Others	Huts without walls	Mud floor	Cement floor	Wooden floor	Other types of floor
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Pachcha Malayalees	153	...	...	1	...	152	...	153	...	...	...	...	153	...	...	...
Asari	2	...	...	...	...	2	...	2	...	...	...	...	2	...	...	...
Chettiar	1	...	...	...	...	1	...	1	...	...	...	...	1	...	...	...
Pillai	1	...	...	...	...	1	...	1	...	...	...	...	1	...	...	...
Vannan	1	...	...	...	...	1	...	1	...	...	...	...	1	...	...	...
Navithan	1	...	...	...	...	1	...	1	...	...	...	...	1	...	...	...
Parayan	1	...	...	...	...	1	...	1	...	...	...	...	1	...	...	...
Total	**160**	...	...	**1**	...	**159**	...	**160**	...	...	...	...	**160**	...	...	...

The construction of a thatched house of the size of 18′ x 15′ may not cost the owner more than Rs. 150/-. For constructing the walls an Odda mason from the plains is brought and employed. For the unskilled labour involved in the house construction, the members of the household help him. For getting



A Typical Pachcha Malayalee Hut

Another type of Pachcha Malayalee hut. This has prism shaped roofing.

timber required for the rafters and the reapers, no money need be spent. He has only to go to the adjoining forest and get them. So also for the Kanangu grass. For constructing the roof and laying the grass, no labour is employed. He may at the most requisition the services of a relative who has to be fed for that day. A house gets completed within fifteen days. The Malayalees do not have any elaborate function either for initiating construction or for occupying the newly constructed house. As space within the village site i.e., within the walled enclose is limited, the villagers have no preference for selecting sites. A house once constructed may last for about 25 years. But the roofing may have to be changed every three or four years.

Inside the village enclosure and in farms, small structures, looking like houses, could be seen. The ground plan would be square and there would be no verandas for these structures. There would also be no door on any of the four walls, but at ground-level some ventilators could be seen. The roofs would look similar to those of dwelling houses. These structures are intended for storing grains. The entry to these structures is through a trap door at the roof. After leaving an air column to a height of about 2 feet from the ground level, there would be a pavement made of planks over which only the grains would be stored. The air column below the storage level is intended to keep the grains from moisture and also to keep the grains in good condition. These grain godowns are mostly empty now.

Food habits

19. Aladipatti and the other adjoining villages in Arunoottumalai Taraf are dry-farming areas. Subsistence cultivation of millets is the main pattern of agriculture. So naturally, the food habits of the people would be governed by the availability of millets. From Table No. VII, we find that out of 160 households, 158 have millets alone as their staple diet. The remaining two are mixed diet eaters, one eating rice and millets and another wheat and millets. The one who combines millets with rice is the school teacher and the one combining millets with wheat does so for health reasons. In this village in about 6 acres of low lying areas, paddy is cultivated by broadcasting the seeds. The yield out of these is low and the rice is reddish in colour.

TABLE No. VII

Diet and food habits of communities

Caste/Tribe	Total No. of households	No. of vegetarian households	No. of non-vegetarian households	Households taking				frequency of meals		
				Rice	Wheat	Grains other than rice or wheat	Roots including tapioca	One meal a day	Two meals a day	Three meals and more a day
1	2	3	4	5	6	7	8	9	10	11
Pachcha Malayalees	153	...	153	...	1	153	...	...	58	95
Asari	2	1	1	...	...	2	...	...	...	2
Chettiar	1	...	1	...	...	1	...	...	...	1
Pillai	1	...	1	1	...	1	...	...	1	...
Vannan	1	...	1	...	...	1	...	...	1	...
Navithan	1	...	1	...	...	1	...	...	1	...
Parayan	1	...	1	...	...	1	...	...	1	...
Total	**160**	**1**	**159**	**1**	**1**	**160**	...	...	**62**	**98**

The Malayalees, who grow this, reserve the rice for festive occasions and for feasts given during marriages etc. As among millets, ragi and varagu are the chief millets harvested. Ragi is harvested in November, Varagu in August and Pani Varagu in February. So from December to February, Ragi may be the predominant millet consumed and from February onwards Varagu may be figuring frequently in their meals. The food routine in most households, is to take freshly cooked hot meal in the morning at about 10 A. M. a light meal at about 3 P. M. from out of the left over quantity cooked in the morning, and a hot meal again at about 7 P. M. in the night. The Malayalees here take their meal in a solid form and not in a gruel form, as is the case in the hot districts of Chingleput, South Arcot and Ramanathapuram. Ragi grains are first ground into flour with a grind-stone, which can be found in every house. This flour is then cooked to make a thick paste. While this is being cooked, the contents have to be continuosly stirred with a wooden oar, as otherwise lumps will be formed. This Ragi meal is eaten with a sauce (*kolambu*) made of country-beans or horsegram or greens. In the case of Varagu, it has to be first dehusked in the wooden mortar and then cooked like rice. The Varagu meal is also eaten with the sauce. The use of butter milk is not extensive as milk is a rare commodity in this village. Consumption of vegetables other than green leafy vegetables is very poor. But a few gather wild roots and eat them occasionally. As regards non-vegetarian food, all take it atleast once in a month. Pork is their favourite. They rear pigs specially for this purpose. They slaughter pigs whenever there is a feast on social occasions. They eat mutton also occasionally but they relish pork better than mutton. They rear chicken but these are mostly sold away in the weekly markets. For the Malayalees beef is taboo. The dead cattle are given away to the Parayars of the plains who on getting news of the death of any bullock rush up to carry it away.

The habit of drinking coffee or tea has not yet been acquired by any. But chewing is universal and many use tobacco also. A few have the habit of smoking bidis and cheroots. Our enquiries show that

some are accustomed to consuming arrack clandestinely. They get the illicit liquor from the plains but none is engaged in the manufacture of it, although they have facilities to do so, if they want.

In this village, a peculiar edible preparation which is not found in the plains is a sweet made out of the fried seeds of Amaranth (Thandan Keerai). This is cultivated as a mixed crop along with the millets. The plant is allowed to grow and the black seeds collected when ripe. The seeds are fried over a hot plate to make white puffed grains. These are mixed with gur and rolled into balls. This is a delicacy among the Malayalees.

The level of consumption of cereals in these hilly parts is found to be at 23.2 ounces per adult male unit per day. The population of Aladipatti reduces to 539 adult male units. The annual requirements of cereals of the local people works out to 1,729 bags. The local production, according to the village cultivation statistics is about 1,737 bags in a normal year. So in respect of cereals the village is just self-sufficient. If on account of any adverse seasonal conditions the yield gets reduced, the villagers face difficulty.

CHAPTER III

POPULATION

Population increase

20. Aladipatti is a small village with an area of 1.25 square miles. According to our present survey which was in the middle of 1961, its population stood at 709 consisting of 360 males and 349 females. Its population according to the 1961 Census is 690 consisting of 343 males and 347 females. The difference between these two sets of population figures is small and warrants no comment. Perhaps the slight improvement in the population subsequent to the 1961 Census is due to the home-coming of some natives of Aladipatti engaged in work elsewhere. The population of the village according to the 1951 Census was 536 consisting of 281 males and 255 females. The increase in the decade 1951-61 amounts to 27.6%. This when compared to 9.9% increase in Salem district should be considered as very high. Some ten years back, Aladipatti was considered as a highly malarial area. Now after the National Malaria Eradication Programme started, the health conditions in the village have considerably improved. Consequent on that, the death rate has declined, and also a few new families have come up to live in the village itself. As against 120 households recorded in 1951, there are 173 households in 1961.

Vital Statistics

21. The following are the births and deaths which have taken place in Aladipatti in the past 10 years.

Year	Births	Deaths	Natural increase
1951	17	3	14
1952	18	4	14
1953	7	13	—6
1954	1	1	0
1955	19	1	18
1956	15	9	6
1957	17	6	11
1958	17	3	14
1959	26	4	22
1960	26	8	18
Total	163	52	111

The natural increase works out to 20.7 per thousand per year. So the increase of 27.6% in population in the decade is directly attributable to the high natural increase. The natural increase for Salem district for the decade is only 12.7 per thousand per year. As compared to this, the natural increase in Aladipatti is pretty high. The birth rate for Aladipatti works out to 30.4 per thousand per year. This is not high. But the death rate which is 9.7 is significantly low. It is clear that the high rate of natural increase is due to the decline in the death rate which again is due to the improved health conditions.

Density

22. The density of population in the village has increased from 429 per square mile in 1951 to 552 in 1961. The present density is slightly higher than the district figure of 542 per square mile. Considering the fact that Aladipatti is a hilly village, the density of population should be considered as high. Considering also the fact that the people are almost entirely dependent upon agriculture and that too of dry-farming type, the pressure on land should be seemed as heavy. The increase in density of population with no corresponding increase in local occupational possibilities cannot be considered as a healthy sign.

Sex-ratio

23. The sex-ratio in 1951 stood low at 907 females per 1,000 males. In 1961 Census this has improved considerably to 1,011. In our present survey, which is subsequent to the 1961 Census, the sex ratio came to only 969. The sex-ratio figure of 1961 Census is rather an unusual one, not characteristic of the local people. If we take the tribal people, who alone are the natives of this village, the sex ratio in the 1961 Census stood at 979 and in the Socio Economic Survey at 952. The sex ratio for the entire village noticed at the time of the 1961 Census appears to have been affected by the presence of some non-natives of the village, who happened to have come there for doing certain odd jobs of service-nature. Among the non-natives, as against 14 males there were 25 females at the time of the 1961 Census. So leaving the non-

natives out of consideration we find that the sex-ratio has improved from about 907 in 1951 to about 952 in 1961. We find that nature is pulling towards an equalization.

Marital status

24. Table No. VIII gives the marital status of the people in the different age groups. For the entire village we find that among males 51.1% are never married, 45.3% are married and the rest widowed or divorced. Among females 40.1% are never married, 49.3% married and the rest widowed. When we consider the Malayalee tribe alone, we find that almost the same percentages are kept up among the never married and married persons both among males and females. We find that the average age at which males are married is about 21 to 22 and that of females 17 to 18. Pre-puberty marriages among girls do not take place as evidenced by the fact that no girl below 14 is married. Then, as against 163 married males, there are 172 married females. This is because of the prevalence of polygamy among the Malayalees. Case studies Nos. 2 and 7 given in Appendix are examples of such polygamous marriages.

TABLE No. VIII

Age and Marital status

Age group	Total population			Never married		Married		Widowed		Divorced or Separated	
	Persons	Meales	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
All ages	709	360	349	184	140	163	172	12	37	1	...
0—4	114	52	62	52	62	...	...	...	...	...	...
5—9	100	55	45	55	45	...	...	...	...	...	...
10—14	76	47	29	47	29	...	...	...	...	...	...
15—19	45	23	22	17	3	5	19	1	...	...	...
20—24	56	27	29	8	1	19	27	...	1	...	...
25—29	66	27	39	3	...	24	37	...	2	...	...
30—34	46	29	17	1	...	28	17	...	...	...	...
35—44	86	41	45	1	...	36	35	3	10	1	...
45—59	86	40	46	...	...	38	35	2	11	...	...
60 & over	34	19	15	...	...	13	2	6	13	...	...

Among Malayalees, widow marriages and divorces are freely allowed. But widowed women of over 35 years do not generally get married. So we find that as against 12 widowers there are 35 widows. Three young widows found in that tribe may only be waiting for an opportunity to get married again.

Age distribution

25. Percentage distribution of persons in the broad age groups is as follows:

Age Group	Percentage distribution in the village	Percentage distribution for Salem Dt.	Percentage distribution for State.
0—14	40.9	39.1	37.5
15—34	30.0	33.3	33.9
35—59	24.3	21.9	23.0
60 & above	4.8	5.7	5.6

A high percentage distribution in the age group 0-14 is very significant and this would indicate that, due to improved health conditions, more children born in recent years survive. It is this high percentage found in the age group 0-14 which accounts for the large increase in the population of the village during the decade. The fertility rate which is defined by the number of children below 5 years for every 1,000 women in the age group 15 to 44 is 750 for the village as against 640 for Salem district (rural) and 607 for the State (rural). The high fertility rate or as otherwise called the children-women ratio for the village strongly indicates a spurt in population increase in recent years in the village.

Type and size of family

26. From Table No. IX we find that out of 160 households in the village, the bulk belongs to the simple type of family which consists of a married couple and their unmarried children. As against 105 coming under the simple type, 17 belong to the joint type, which is defined as one containing two or more married couples with or without their unmarried children. Usually in these rural parts as soon as a son gets married, he goes to live separately in a separate house. This happens even before the family property gets partitioned. Though the father and the sons engage themselves jointly in cultivating the family lands, yet for want of living space in the old house, and for the sake of amity between the mother-in-law and the daughters-in-law, separate living by the latter is usually resorted to. But in case where the father and mother are too aged to live separately, they are forced to live with one of their married sons. These account for the prevalence of a few joint types of families. In the intermediate type one or two relatives come to live with the nucleated family. These happen when an unmarried brother or sister, or a widowed father or mother come to live with the married couple. There are 24 such families in the village. All other types of families number 14.

TABLE No. IX

Communities and the type of families

Caste/Tribe	Total No. of households	Types of families			
		Simple	Intermediate	Joint	Others
1	2	3	4	5	6
Pachcha Malayalees	153	100	24	17	12
Asari	2	2	..	...	...
Chettiar	1	...	...	...	1
Pillai	1	...	...	...	1
Vannan	1	1	...	...	...
Navithan	1	1	...	...	...
Parayan	1	1	...	...	...
Total	**160**	**105**	**24**	**17**	**14**

Then as regards the size of a household, Table No. X may be looked into. The average size of a household in the village is 4.4 members. It is significant to note here that the average size of a household in 1951 was 4.5 which is almost the same as the present size. So in spite of the large increase in population in the decade, the average size of a household remains the same. This is because of the fact that even in 1951, joint family type of living was not popular. Further there is no housing difficulty in the village. When a family is splitting up, either due to partitioning among brothers, or due to a son getting married, a new house is constructed with materials avilable locally and with one's own labour. If a site within the village-site enclosure could not be got, the Malayalees start building houses in their farms. Recently a large number of such farm-houses have come into existence in Aladipatti.

TABLE No. X

Size of Household

Caste / Tribe		Size of household														
		Single Member			2 - 3 Members			4 - 6 Members			7 - 9 Members			10 Members and over		
	No. of households	Households	Males	Females	Households	Males	Fmales	Households	Males	Females	Households	Males	Females	Households	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Pachcha Malayalees	153	2	1	1	47	63	60	85	213	194	16	61	61	3	13	18
Asari	2	...	...	...	1	2	1	...	...	...	1	2	5	...	...	...
Chettiar	1	...	...	...	1	...	2	...	...	...	...	...	...	...	...	...
Pillai	1	1	1	...	...	...	...	...	...	...	...	...	...	...	...	...
Vannan	1	...	...	...	...	...	...	1	1	4	...	...	...	...	...	...
Navithan	1	...	...	...	1	1	1	...	...	...	...	...	...	...	...	...
Parayan	1	...	...	...	...	...	...	1	2	2	...	...	...	...	...	...
Total	**160**	**3**	**2**	**1**	**50**	**66**	**64**	**87**	**216**	**200**	**17**	**63**	**66**	**3**	**13**	**18**

From Table No. X, we find that out of 160 households, 54.5 per cent of them belong to the size 4 to 6 members, and 31.3 per cent to the size 2 to 3 members. Together these two sizes, accounting for 85.8 per cent of the households in the village, cover 77 per cent of the population. About 12.4 per cent of the households comprising 24 per cent of the population live in crowded houses.

Village working force

27. Out of the population of 709 persons in Aladipatti, 404 are workers as per the Census definition. The working force comes to 57 per cent which should be considered as very high. Generally in rural areas where agriculture is the only predominant livelihood of the people, the percentage of workers to the total population tends to be high. As against 34.4% in the entire urban areas in the State, the percentage of workers to the population in the rural areas of the State comes to 49.6%. In the rural areas of Salem district, it is 53.7%, the highest for any district. In Aladipatti, it is still higher being 57.0%.

TABLE No. XI

Workers and Non-workers by sex and age groups

Age group	Total Population			Workers			Non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10
All ages	709	360	349	404	222	182	305	138	167
0—4	114	52	62	...	...	..	114	52	62
5—9	100	55	45	1	...	1	99	55	44
10—14	76	47	29	35	21	14	41	26	15
15—19	45	23	22	40	20	20	5	3	2
20—24	56	27	29	53	27	26	3	...	3
25—29	66	27	39	55	27	28	11	...	11
30—34	46	29	17	43	29	14	3	...	3
35—44	86	41	45	78	41	37	8	...	8
45—59	86	40	46	75	40	35	11	...	11
60 and over	34	19	15	24	17	7	10	2	8

The high percentage of workers to the total population is because of greater participation of women and children in the working force. In this connection the following figures will be of interest to the readers :

	For Aladipatti village	For Salem district rural	For Madras State rural
1. Percentage of workers to the total population.	57.0	53.7	49.6
2. Percentage of male workers to the male population.	61.7	64.0	62.2
3. Percentage of female workers to the female population.	52.1	43.2	37.1
4. Percentage of child workers to the total population of children.	12.4	14.3	9.6

From the above, it may be seen that although the village commands a high percentage of workers in the

total population, the percentage of male workers to the male population in the village is lower than the corresponding figures for the district-rural and State rural. But when we take the female workers to the female population, the village figure is far higher than the district-rural figure and the State rural figure. In respect of child-workers, however, the village figure is less than the district-rural figure although it is greater than the State-rural figure. When compared to the district figure, the village figure is low because there is greater preponderance of children under 10 years in this village.

TABLE No. XII

Workers and Non-workers by sex and community

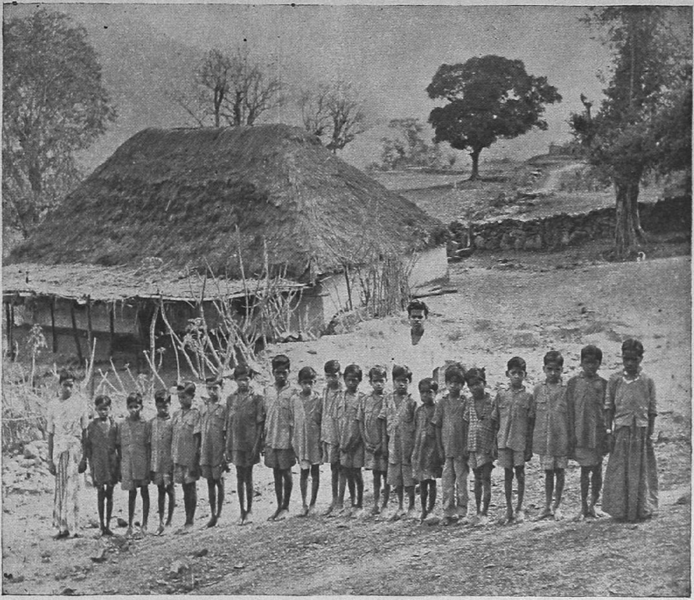
Caste/Tribe	Total Population			Workers			Non-workers		
	Persons	Males	Females	Persons	Males	Females	Persons	Males	Females
1	2	3	4	5	6	7	8	9	10
Pachcha Malayalees	685	351	334	393	216	177	292	135	157
Asari	10	4	6	2	2	...	8	2	6
Chettiar	2	...	2	2	...	2	...	...	...
Pillai	1	1	...	1	1	...	...	...	...
Vannan	5	1	4	3	1	2	2	...	2
Navithan	2	1	1	1	1	...	1	...	1
Parayan	4	2	2	2	1	1	2	1	1
Total	**709**	**360**	**349**	**404**	**222**	**182**	**305**	**138**	**167**

To understand the position better it is necessary to see how far women and children participate in the working force of each household in the various communities of the village. The per-household contribution to the labour force as worked out from Tables No. XI and XII will be as follows:

Community	Average size of a household	Adult males	Adult females	Children below 15 years	Total
Malayalees	4.5	1.27	1.06	0.24	2.57
Asari	5.0	1.00	...	...	1.00
Chettiyar	2.0	...	2.00	...	2.00
Vannan	5.0	1.00	2.00	...	3.00
Navithan	2.0	1.00	...	...	1.00
Pillai	1.0	1.00	...	...	1.00
Parayan	4.0	1.00	1.00	...	2.00
Village as a whole	**4.4**	**1.26**	**1.04**	**0.23**	**2.53**

From this table we find that the per-household contribution to the labour force by adult males and children are normal and that by the adult females, high. Even in the other rural areas of Salem district the per-household contribution to the labour force by adult females is not so high. In Kanakagiri village surveyed by us, it was only 0.8; in Arkasanahalli village it was only 0.9. So what is found in Aladipatti should be considered as high, being 1.04. This is because in the Malayalee tribe, the women toil as much as the males in all agricultural operations. In respect of other communities in this village, they number one or two households in each and they are not also natives of the village. So a discussion community-wise appears not necessary. A discussion occupation-wise is not also necessary since there is no occupation other than agriculture worth mentioning in the village. Table No. XIII gives the nature of activity in respect of non-workers.

We find that among males 16.7% are full time students and the rest dependants. In respect of females



The village school and the pupils along with the single Teacher standing behind

TABLE No. XIII

Non-Workers by sex, age-groups and nature of activity

Age group	Total Non-workers			Full time students or children attending school		Persons engaged only in household duties		Dependants, infants and children not attending school and persons permanently disabled		Others	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
All ages	305	138	167	23	9	...	38	115	120	...	...
0—4	114	52	62	...	...	...	...	52	62	...	...
5—9	99	55	44	15	4	...	...	40	40	...	...
10—14	41	26	15	8	5	...	2	18	8	...	...
15—19	5	3	2	...	...	...	2	3	...	...	...
20—24	3	...	3	...	...	...	3	...	...	...	...
25—29	11	...	11	...	...	...	11	...	...	...	...
30—34	3	...	3	...	...	...	3	...	...	...	...
35—44	8	...	8	...	...	...	8	...	...	...	...
45—59	11	...	11	...	...	...	9	...	2	...	...
60 and over	10	2	8	...	...	...	...	2	8	...	...

5.4% are students, 22.7% engaged in household duties and the rest dependants. The percentage distribution of non-workers in the broad age-groups is as follows:

Age group	Males	Females	Total
0—14	96.4	72.5	83.3
15—34	2.2	11.4	7.2
35—59	...	11.4	6.2
60 and over	1.4	4.7	3.3
Total	**100.0**	**100.0**	**100.0**

We find that the bulk of the non-workers is found only in the age group of 0-14. In the age group of over 60, there is a greater number of females over males, because females retire from work earlier.

Literacy and Education

28. We find that when other districts in this State are making rapid strides in improving the percentage of literates, Salem district has improved from 11.4% in 1951 to only 19.9% in 1961. One of the reasons for Salem, not pushing forward in this direction, is that the district contains vast pockets of hill villages in which tribals live. The Kolli hills, the Pachchamalai hills, the Kalrayan hills, the Arunoottumalai hills and the Sitheri hills are some of the tribal areas which are very backward in this respect. The authorities face several handicaps in spear-heading their educational programmes in these areas. The places are difficult to reach. Till recently these were considered as highly malarial places. There is

difficulty in finding buildings for housing the schools. Teachers posted to these places do not stick on. Enrolment of children in the schools requires a good deal of persuation and this is possible to some extent only in the hamlets where the schools are located. Parents of adjoining hamlets do not allow their children to go to a school which is in another hamlet because of the difficult terrain. These and the general apathy of the people, stand very much in the way of spreading literacy in these areas. In 1951, in Aladipatti village, there were only 4 literate males and no literate females. Now as per 1961 Census there are 50 males literates and 13 females literates. The percentage of literacy has therefore improved from 0.7% in 1951 to 9.1% in 1961. The level of literacy noticed in our survey was 8.6 per cent. The difference between the 1961 Census figure and the Socio-economic Survey figure was because of a few literate girls going out of the village after marriage. The percentage of literacy among the Malayalees of this village is 8.2 which is slightly lower than the village level. Of the literates, it is seen from Table No. XIV, that nearly 56% are in the age group 5 to 14. This indicates that the increase in literacy is mostly the result of recent products of the local school which was started in 1956. No one in this village has passed beyond the primary stage. In respect of females, even this qualification has not been attained by any.

TABLE No. XIV

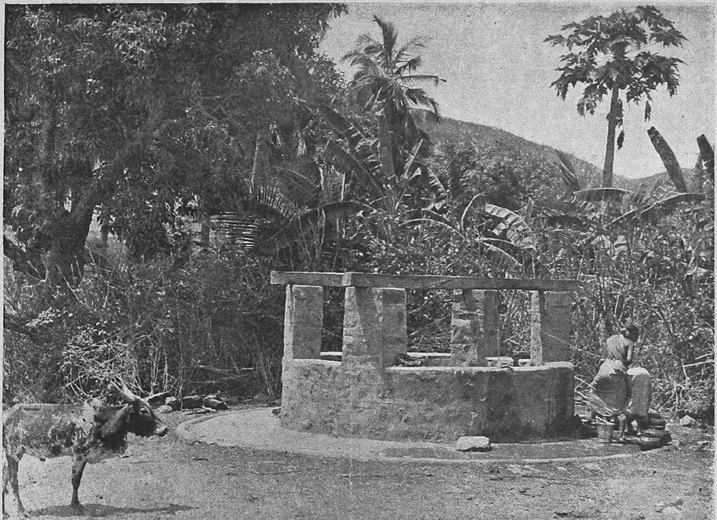
Literacy and education by age group

Age group	Total Population			Illiterate		Literate without educational standard		Primary or Junior Basic		Matric or Higher Secondary	
	Persons	Males	Females	Males	Females	Males	Females	Males	Females	Males	Females
1	2	3	4	5	6	7	8	9	10	11	12
All ages	709	360	349	309	339	41	10	10	...	...	...
0—4	114	52	62	52	62	...	...	...	...	...	...
5—9	100	55	45	38	41	15	4	2	...	...	...
10—14	76	47	29	39	24	6	5	2	...	...	...
15—19	45	23	22	22	22	1	...	...	...	...	...
20—24	56	27	29	19	28	5	1	3	...	...	...
25—29	66	27	39	21	39	4	...	2	...	...	...
30—34	46	29	17	26	17	3	...	...	...	...	...
35—44	86	41	45	37	45	3	...	1	...	...	...
45—59	86	40	46	37	46	3	...	...	...	...	...
60 & over	34	19	15	18	15	1	...	...	...	...	...

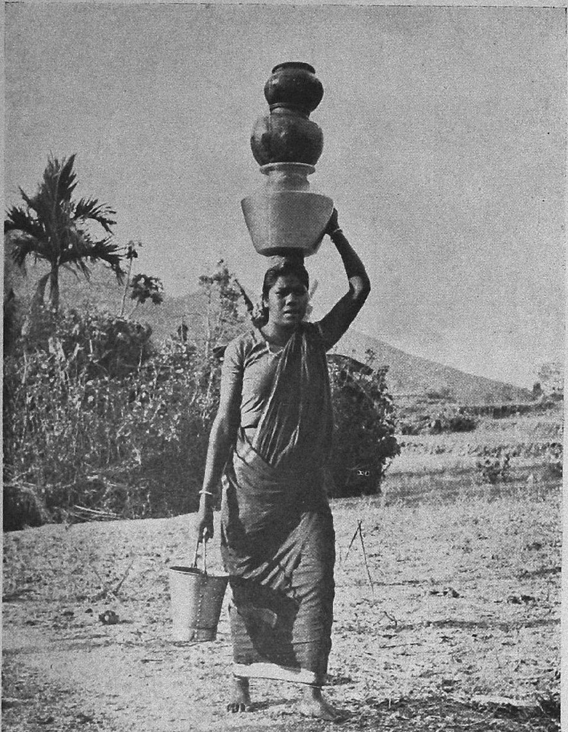
The local elementary school is run in a thatched building by the Karipatti Panchayat Union. The building is a gift of the local people to the Panchayat Union. The building contains only one hall. The windows to it are few and small. There is not sufficient light within. The school is manned by a single teacher who is a native of the plains. He lives within the school and cooks his own food. For procuring his provisions, and for getting provisions for the mid-day meal supplied to the pupils, he has to make

10 FEB 196
MADRAS

Drinking water well serving the village



A plantain grove is raised with the aid of drainage water that gets spilled near the well.



A Malayalee woman carrying water to her house

frequent trips to the plains. Even for getting his pay he has to go down to Karipatti. During his absence the pupil-leader looks after the school. What the pupils would learn in the school during the absence of the teacher is anybody's guess. Forty pupils, 29 boys and 11 girls, study in the school. The number of children of school-going age, that is between 5 and 11, in the village is 130. The coverage regarding enrolment of children in the school is 30.8%. This is undoubtedly low. The attraction by way of supply of mid-day meals in the school is not adequate. Only 10 children, selected on consideration of penury, are given mid-day meals in the school. It would be wrong to think that the unselected children are financially better off. The supply to these selected children also cannot be called regular. They should thank themselves if they get mid-day meals for 4 days in a week. The teacher is entrusted with the task of maintaining the accounts of the mid-day meal scheme. These accounts were found by us to be not maintained well. The donations from the public are few and irregular. It is of course rather difficult to expect any donations from the tribals. The Block authorities could have approached the Harijan Welfare Department which is in charge of Tribal Welfare in the State and obtained funds for giving full midday meals for all the children studying in the school. If this is implemented, it may perhaps evoke greater response from the villagers in sending their children to the school. There cannot be any surer way of uplifting the tribals than by giving them education. Any money spent in this direction should be considered as well spent for a just and noble cause.

Health and Sanitation

29. A new freedom had come over to the people of Aladipatti from the pangs of the anopheles mosquitoes which were freely propagating malaria. The people must have paid dearly when the scourge was allowed uncontrolled sway. Now, thanks to the National Malaria Eradication Programme, the people are free from this endemic disease. To that extent, the health of the villagers should be considered as a vast improvement. This is reflected in a greater fall in the death rate and a greater increase in the population. Though these are welcome changes, in a way, these have created some newer problems,which however are not insurmountable.

Firstly the greater increase in the population of the village has made the village site too small for them. Though a few have moved over to their farms, the village site appears congested, because of the construction of a larger number of houses in all available places within the village enclosure. This has rendered the village site less healthier.

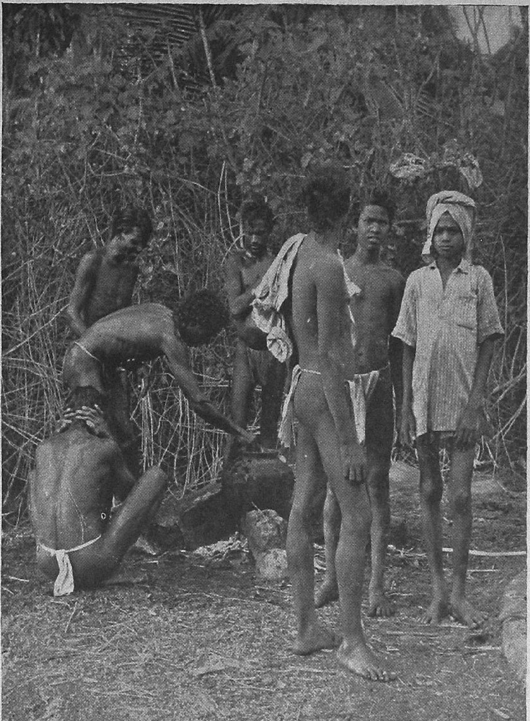
Then, the spraying of D.D.T. in the houses has the effect of making the bed-bugs immune to this insecticide. The thatched condition of the roofings of the house is quite conducive to the habitation of the bugs. So without exception, all the houses in the village are infested with bugs and the extent to which the people suffer on account of these vermins is so great that they exclaim that Malaria atleast can be suffered but not the blood-sucker. Though they got freedom from the anopheles mosquitoes, they got subjugated in a land of bugs. We found that even the village school is not free from bugs. During the period of our stay in the village at the time of our survey, we felt how the people were suffering from the bugs. To escape from bugs, the villagers who were sleeping inside the houses have now moved over to the front verandas and to the open front yards by even baring the chillness outside. This has created yet another change in the life of the villagers. Formerly, the day's life quietens soon after dusk; now they are forced to go to sleep late in the night. So they either gossip or spend their time in hearing ballads and folk songs. As they do not sleep well during nights they do not feel fit for work during the day time.

Though the women-folk in the village try to keep the open village site in front of their houses clean by sweeping and applying cowdung paste, they throw away the sweepings by the side of the village enclosure wall. These are not removed periodically to the farms. So the fringes of the village site appear very insanitary. Another factor which renders the village site still more insanitary is the rearing of the pigs by the villagers within the enclosure. During rainy season, since the surface of the by-lanes is not even, water collects in pits. The pigs may like these pits but not the villagers. They have a certain amount of sense for environmental sanitation. Even the insides of the houses are kept clean. Children are not generally allowed to ease near the houses. The elders for this purpose go to the fields near the village. All take periodical baths either in the stream or by the side of the village public-wells, where they prepare hot water in big mud pots. Out of 160 households, 89 of them use washing soaps and 129 of them give clothes to the washerman for washing. In fact a dhoby has come to live in the village as he is able to enlist a large number of customers for him.

TABLE No. XV

Material Culture—Habits

Caste/Tribe	No. of households that use mosquito curtain having monthly income of			No. of households that do not use mosquito curtain having monthly income of			No. of households that use toilet/washing soap having monthly income of			No. of households that do not use toilet/washing soap having monthly income of			No. of households that send clothes to washerman having monthly income of			No. of households that do not send clothes to washerman having monthly income of		
	Rs. 101 & above	Rs. 51—100	Rs. 50 or less	Rs. 101 & above	Rs. 51—100	Rs. 50 or less	Rs. 101 & above	Rs. 51—100	Rs. 50 or less	Rs. 101 & above	Rs. 51—100	Rs. 50 or less	Rs. 101 & above	Rs. 51—100	Rs. 50 or less	Rs. 101 & above	Rs. 51—100	Rs. 50 or less
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Pachcha Malayalees	...	...	...	...	3	150	...	3	83	...	...	67	...	3	123	...	...	27
Asari	...	...	...	...	...	2	...	...	1	...	...	1	...	...	1	...	...	1
Chettiar	...	...	...	...	...	1	...	...	1	...	...	...	...	...	1	...	...	...
Pillai	...	...	...	...	1	...	...	1	...	...	...	...	...	1	...	...	...	...
Vannan	...	...	...	...	...	1	...	...	...	...	...	1	...	...	...	...	...	1
Navithan	...	...	...	...	...	1	...	...	...	...	...	1	...	...	...	...	...	1
Parayan	...	...	...	...	...	1	...	...	...	...	...	1	...	...	...	...	...	1
Total	...	...	...	...	**4**	**156**	...	**4**	**85**	...	...	**71**	...	**4**	**125**	...	...	**31**



Malayalee men taking hot water bath

The people do not suffer from any chronic diseases. Unlike most other tribals, they are not allergic to small-pox vaccination. We see from Table No. XVI that all are vaccinated. Dysentery may come once in a way but they are not known to have suffered of cholera or plague. The people including children look generally healthy.

The village is totally lacking in medical facilities. If any modern medical treatment is needed they have to walk about 15 miles to get it. So they invariably do not go to any hospital. If any disease could not by cured by their own remedies, which however are not known to be very efficacious, they resign themselves to fate. They know a few herbs and green leaves which they administer and leave it to fate to do the rest. A few of the enlightened villagers are in recent times in the habit of consulting a homeopathy doctor living in the plains. None is known to have visited an allopath.

In case of attack of small-pox, they insert a bunch of margosa green leaves in the eaves on the front side. This is an indication that others should not enter the house. To the patient they freely apply a paste of margosa leaves.

TABLE No. XVI

Medical Care

Caste / Tribe	No. of Maternity Cases					Ordinary Medical Treatment					Medical Consultation					Vaccination	
	Confined in hospital	Confined by bringing Doctor home	Confined by qualified Midwife at home	Confined by unqualified Thai at home	Confined without assistance at home	Allopathic	Ayurvedic	Homeopathic	Combination of more than one system	Others	In public hospital or in dispensaries	In private hospitals or in dispensaries	Allopaths	Homeopaths	Native doctors	Atleast once	Within the last six months
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
Pachcha Malayalees	...	...	...	...	321	...	...	...	11	142	9	...	...	14	112	529	...
Asari	...	...	...	...	6	...	...	...	2	...	2	...	...	...	2	10	...
Chettiar	...	...	...	...	...	...	...	...	1	...	1	...	...	...	1	2	...
Pillai	...	...	...	...	...	...	...	...	...	1	1	...	...	...	...	1	...
Vannan	...	...	...	...	2	...	...	...	...	1	...	...	...	...	1	5	...
Navithan	...	...	...	...	...	...	...	...	...	1	...	...	...	...	1	...	...
Parayan	...	...	...	..	2	...	...	...	1	...	...	...	...	...	1	4	...
Total	...	...	...	...	**331**	...	...	...	**15**	**145**	**13**	...	...	**14**	**118**	**551**	...

In case of confinement, elderly ladies who have themselves undergone many child births help the expecting mother under pains. Delivery usually takes place in the verandah of the house. Cloth screens are hung to ensure privacy. If any complication arises in the course of delivery, they can neither bring a

qualified doctor, nor can they remove the patient in time to any hospital. Quite a few mortalities have taken place during child births. A qualified health visitor or a mid-wife for all the seven villages in the Arunoottumalai Taraf would be quite a boon to them and after all this would not prove to be so costly to the Government.

The village has two drinking water wells, one on the south of the village and other on the west of it. Both are outside the village enclosure. The one on the southern side gets almost dried up during the summer as the site of the well is a little elevated. The one on the western side has supply throughout the year as it is close to the stream. The people of the village do not generally use the stream water for drinking purposes. The near-abouts of the public wells are kept clean.

CHAPTER IV

ECONOMY OF THE VILLAGE

Occupational pattern

30. Almost the entire population of Aladipatti is engaged in subsistence cultivation. Out of 160 households 155 are engaged in agriculture in some form or other. Table No. XVII gives the occupational classification of the households community-wise. The households not engaged in agriculture consist of two Asari households, who are engaged in household industries, one Chettiar household which is engaged in petty business, one Pillai household engaged in teaching and the barber household engaged in his traditional occupation. From Table No. XVIII we find that out of 404 workers, 394 are connected with agriculture in some form or other. The percentage of households dependent on agriculture comes to 96.9. This is very high. There is too much dependency of people on land. Among the Malayalees, practically no one does anything else. One may say that among tribals, doing agriculture is by itself an advanced stage coming much later to mere food-gathering. So if all the tribals of this village are engaged in agriculture, he may be tempted to express satisfaction. But the fact is that the Malayalees, even as they came to the hills some centuries back, were good agriculturists. They were never the food-gathering tribe. Probably when they came and occupied these areas, the lands were virgin ones and yielded more. The population was less and the lands plenty. So the people then had plenty of grains to go round. Now the extent of cultivable land has remained almost the same. The yield per acre has diminished and the population has trebled or quadrabled. So the people are hard up for money and grains. But in spite of the worsening situation, no one goes out of the land. No one takes up to other occupations. To them no other occupation seems possible and worthwhile to pursue. In fact they know no other occupation. So far they have not also been encouraged or taught to take up any new industry. So they continue to crowd on the land, which to add to their misery, is not also yielding as much as it used to yield before.

TABLE No. XVII

Occupational Classification of Households

Caste / Tribe	Total No. of households	Cultivation only	Cultivation and Agricultural labour	Cultivation, Agricultural labour and others	Cultivation and others	Industry only	Business only	Agricultural labour only	Agricultural labour and cultivation	Others only	Others and cultivation	Others and agricultural labour
1	2	3	4	5	6	7	8	9	10	11	12	13
Pachcha Malayalees	153	98	17	1	2	...	...	32	1	...	1	1
Asari	2	...	...	...	...	2	...	...	...	...	...	...
Chettiar	1	...	...	...	...	...	1	...	...	...	...	...
Pillai	1	...	...	...	...	...	...	...	...	1	...	...
Vannan	1	...	...	...	...	...	...	...	...	...	...	1
Navithan	1	...	...	...	...	...	...	...	...	1	...	...
Parayan	1	...	...	...	...	...	...	...	...	..	...	1
Total	**160**	**98**	**17**	**1**	**2**	**2**	**1**	**32**	**1**	**2**	**1**	**3**

TABLE No. XVIII

Workers classified by sex, age groups and occupations

Age group	Cultivation		Agricultural labourer		Lease Cultivation		Village Official		Shepherd		Blacksmith		Goldsmith		Sweet meat shop		Teacher		Dhoby		Barber	
	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F	M	F
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23
All ages	166	124	46	53	1	2	2	...	2	...	1	...	1	...	...	2	1	...	1	1	1	...
0—4	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
5—9	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
10—14	12	10	7	3	...	1	...	...	2	...	...	...	...	...	...	...	...	...	...	...	...	...
15—19	16	12	4	8	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
20—24	21	16	6	10	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
25—29	20	21	4	7	...	...	...	...	...	...	1	...	1	...	...	...	1	...	...	...	...	...
30—34	23	7	6	6	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...	...
35—44	26	23	12	13	1	1	1	...	...	...	...	...	...	...	...	...	...	...	1	...	...	...
45—59	32	27	7	6	...	...	1	...	...	...	...	...	...	...	...	2	...	...	...	...	...	...
60 & over	16	7	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	...

Out of 155 households engaged in agriculture, 98 do cultivation without combining it with any other occupation and 22 having smaller holdings do it combining it with agricultural labour or some odd casual labour. The remaining 35 households owning no lands are engaged entirely in agricultural labour, with a few going out occasionally for other items of casual labour also. A few are engaged in collecting firewood in the reserve forest and taking it clandestinely on head-loads to the nearby villages in the plains. According to the prevailing practice, the forest officials do not object to the Malayalees collecting firewood from the forest for their bonafide domestic use. But some misuse this privilege and sell it to others in the plains. This mode of occupation does not find place in our schedules but it is happening.

The occupational position described in the foregoing paragraphs should be considered as quite conducive to occupational mobility. But from Table No. XIX we find that there is very little mobility. Out of the present 160 households, 154 are pursuing the same occupation of the previous generation. Of the six households which have changed their father's occupation three are from cultivation to agricultural labour, one from cultivation to school teaching, one from agricultural labour to cultivation and one from village munsiff to cultivation. The shift from cultivation to agricultural labour in the three cases recorded is said to be because of the loss of the lands due to debts. We find that there is practically no mobility from agriculture. The people are also not seriously thinking in terms of doing anything other than agriculture. Out of the 160 households, the heads of 88 households want that their sons should continue in the same occupation. In respect of 15 households the heads are indifferent and in respect of another 15 households, the problem does not arise at all, as they do not have sons. So in

respect of 42 households only, the present heads want that their sons should work in some other occupation. But in respect of these 42, 20 households doing agricultural labour and lease cultivation wish that the next generation may do own-cultivation. These households do not want to go out of agriculture. Of these 9 favour their sons entering Government service or as teacher. Actually what would happen is that in spite of the pious wishes of some parents, very few sons would enter Government service or any other service as that would require education and going down to the plains. As yet no one has been prepared for such a move, what however is possible and desirable, is to start in the village itself some cottage industry which could absorb the excessive idle man power of the village.

TABLE No. XIX

Occupational mobility — Nature of change from father's generation to present generation

Occupation	Households	No. of households whose father's occupation was				Number of households who want their sons to be							
		Same	Cultivation	Agricultural labourer	Village Munsiff	(In the same occupation as in Col. No. 1 (i.e.) his own)	Cultivation	Village Munsiff	Indifferent	Any work	Govt. job	Teacher	Not applicable
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Cultivation	117	115	...	1	1	84	...	1	10	7	5	3	7
Agricultural labour	34	31	3	...	...	2	19	...	4	1	1	...	7
Lease cultivation	1	1	...	...	...	...	1	...	...	...	...	...	...
Village official	2	2	...	...	...	1	...	...	...	...	1	...	...
Blacksmith	1	1	...	...	...	...	...	...	...	...	...	...	1
Goldsmith	1	1	...	...	...	...	...	...	...	1	...	...	...
Sweet meat shop	1	1	...	...	...	...	...	...	1	...	...	...	...
Teacher	1	...	1	...	...	...	...	...	...	...	1	...	...
Barber	1	1	..	...	...	1	...	...	...	...	...	...	...
Dhoby	1	1	...	...	...	...	...	...	...	1	...	...	...
Total	**160**	**154**	**4**	**1**	**1**	**88**	**20**	**1**	**15**	**10**	**8**	**3**	**15**

Agriculture

31. Though the Malayalees of this village are classed as tribals, the agriculture that is practised by them is not a shifting one. The type of cultivation they do is on the other hand quite a settled one. As there is no irrigation facility and as well-sinking to tap sub-soil water is not feasible, dry farming is the only type possible in this area. The cultivable lands of this village have been surveyed and settled. The Malayalees own them on ryotwari pattas, but subject to the condition that they should not alienate them outside the community. The rates of assessment are very favourable, the range being from Re. 0.31 to Re. 0.87 per acre. The entire land revenue for the village is about Rs. 515 only. Besides the ryotwari lands,

about 125 acres out of two big unsurveyed blocks of Government waste lands bordering the reserve forests are under the occupation of the tribals for cultivation purposes. The cultivable private lands are on all the four sides of the village and within a distance of a mile. Some have built their houses within their farms themselves. Millets and pulses are the main crops raised. In about 6 acres in low lying areas, paddy is cultivated by broadcasting the seeds. The other crops raised are gingelly (1.50 acres), mustard (2.90 acres) chillies (6.10 acres), coriander (2.35 acres) and tobacco (1.73 acres).

The cultivation season in this valley starts in May, soon after the first fall of the summer rains. A few fields are hurriedly ploughed and varagu sown. The main cultivation season however starts only in July when all the lands, not already under varagu cultivation, are ploughed and sown with Ragi, Cholam, Thinai, Samai etc. Pulses like bengalgram, blackgram, country-beans etc., are also sown as mixed crops along with the millets. Meanwhile the Varagu crop sown in May is harvested in August and sown again with millets and pulses. A few allow the lands to remain waste till November and then sow them with Pani Varagu which is a kind of millet which grows with the aid of dew. The harvest of the millet crops starts in December and in the case of later sowings the harvest extends upto February. The cultivation season of the other crops like paddy, chillies, mustard etc., coincides with the main season from August to January. The calendar of agricultural operations could be stated as follows in a tabular form.

First crop			Second crop		
Name of the crop	Month of sowing	Month of harvest	Name of the crop	Month of sowing	Month of harvest
Varagu	May	August	Ragi, Cholam, Cumbu, Thinai	August	January
Ragi, Cholam, Thinai, Samai	July	December			
Dry paddy	August	January			
Pulses & castor	July	February	Pulses, Castor etc.,	August	February

The villagers are engaged in some kind of agricultural operation or other from May to the end of February. Afterwards, they are generally idle till May again. It is during these idle months they generally celebrate marriages and the annual festivals of the temples.

One important feature which could be noticed on entering the valley is the beautiful way in which the agricultural lands, which are all on slopes, are terraced. It would look as if the lands, starting from the forest boundary high up, stept down bench by bench and in the way in which the bunding has been done, there could be very little soil erosion. As the forefathers of the present tribals had the wisdom to conserve the soil by proper bunding, agriculture is still possible in this valley. Otherwise the slopes would now be presenting only rocks, after the top soil being washed away.

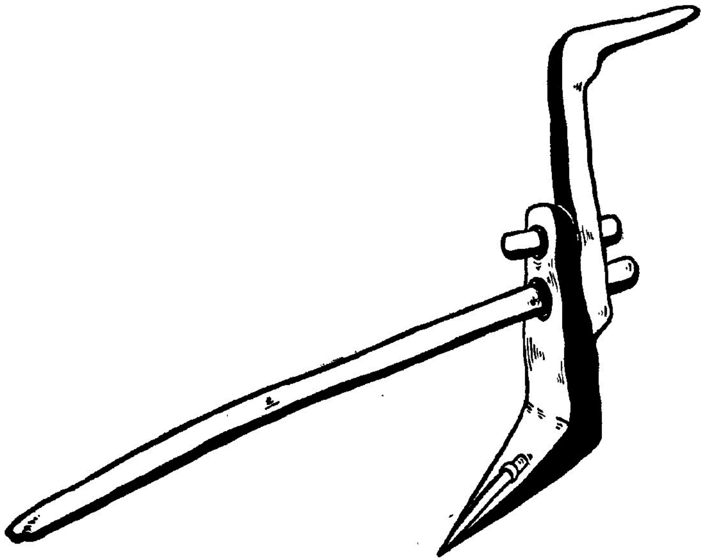
Another benefit which the villagers are now deriving on account of the bench-terracing is that they are able to raise two crops with the aid of rain alone in the lands in which only one crop is otherwise possible. This is because, the terraced lands conserve moisture for a longer time and enable the crops to grow till February, although the rains are over by the middle of December. In this village cultivation of a second crop of about 87 acres is made possible due mostly to this factor.

Yet another advantage in the terracing is the feasibility of ploughing. If the lands had not been terraced and levelled up, ploughing of the slopy lands would not be possible. As in most parts of the Nilgiris, where terracing has not been done adequately, sowing could be possible only by scratching with a hand pick-axe. But here, since the lands are levelled up at frequent intervals, ploughing is possible. A greater tillage enables a greater yield. The credit for all these go, not to the present generation of the people of Aladipatti but to their forefathers who evolved these practices from out of their own trial and error methods. The farmers all over the world tend to follow the practices of their fathers and grandfathers. The people of Aladipatti are no exception to this tendency.

But, in one respect, however, they have failed to follow the practice of their ancestors. That is in respect of manuring. In former days there was not much of a restriction in keeping goats. The farmers of Aladipatti each maintained a herd of goats. When there were no crops on the lands, the farmers used to pen their stock in the land and used to shift the pen daily so that the entire land got manured with the castings and urine of the goats. The crop yields in those days were therefore high. Now because of the restrictions put in by the Forest Officials, goat rearing

has almost been abandoned. At the time of the cattle Census of 1961, there were 279 goats in this village. It is now learnt that there are only 15 goats in this village, the rest having been eaten away or sold away. The villagers say that sheep do not come up well in that area. So the practice of penning cattle on the land is not extensive now. The few cows and bulls owned by them are kept in the village site itself. The farm yard manure collected out of these is not transported to the fields, because the transport could only be on head-loads to which they are not prepared to. So the cultivated lands fail to get sufficient manures and the yields are decreasing year by year. The people of Aladipatti, accustomed to manuring by the traditional method of penning cattle on the lands, could not think of any other way to substitute it. They are still complaining about the Forest officials who make goat-rearing impossible. The villagers are not prepared to admit the harm the goats would be doing to the forests all around.

While prompt action was taken by the Forest Department, the other Departments did not come forward to guide them properly in the matter. The Animal Husbandry Department could have introduced some breed of woolly-type sheep which could thrive in that climate. The Agricultural Extension Officer could have taught them the method of compost-making. Being surrounded on all sides by forests, there is no dearth for green leaves. With these the scope for compost-making is immense. The compost so made, could have been a richer replacement of the fertility of the soil. When we asked the villagers as to why they do not take to compost-making, they asked us in return what is compost-manure. When we explained to them as to how it could be prepared, they showed eagerness to know about the method. When we enquired as to whether they were not taught about it by the Agricultural Extension Officer of the Block, they asked us who is an Extension Officer. The President of the village Panchayat explained that the Agricultural



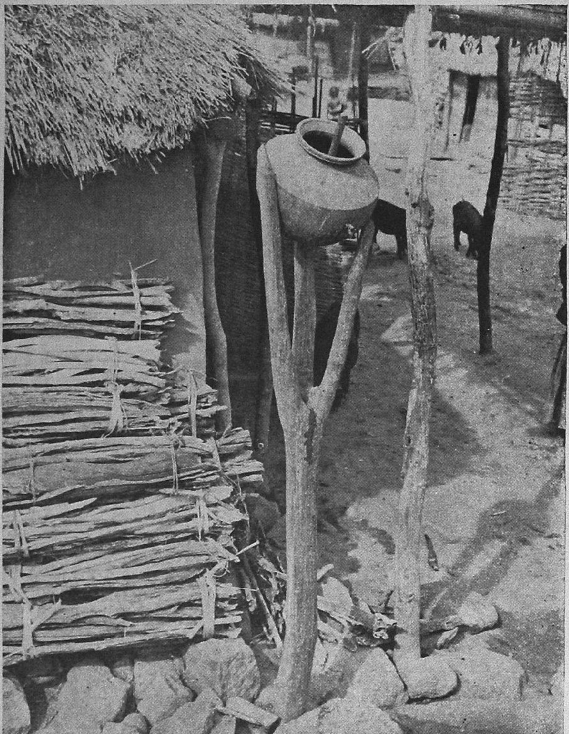
The country plough

TABLE No. XX

Extents of crops cultivated in the past years (in acres)

Fasli year	Paddy	Cholam	Cumbu	Ragi	Varagu	Thinai	Samai	Pani Varagu	Bengal Gram	Horse Gram	Red Gram	Black Gram	Country beans	Castor	Gingelly	Ground nut	Mustard	Chillies	Coriander	Tobacco	Plantain	Coconut	Mango	Jack fruit
1360	7.80	37.90	...	320.80	40.15	13.90	13.20	81.00	4.25	21.75	0.40	2.20	12.30	10.90	0.80	...	0.25	4.80	2.10	0.59	...	0.02	0.15	0.50
1361	4.90	46.60	10.20	210.50	30.50	18.55	7.00	164.10	2.85	8.55	0.35	1.00	8·70	6.30	0.10	0.10	0.55	4.10	1.90	0.56	...	0.02	0.15	0.50
1362	5.20	90.67	5.96	206.54	36.97	30.16	1.16	104.15	3.07	20.18	0.42	1.20	7.20	7.15	...	...	0.36	3.17	2.10	0.66	...	0.02	0.15	0.50
1363	6.40	66.64	...	229.47	46.50	15.86	7.80	177.87	1.77	10.30	0.70	0.90	10.08	9.60	...	...	0.74	4.76	1.09	0.68	...	0.02	0.17	0.50
1364	8.90	40.60	6.20	299.30	40.62	21.16	9.11	121.65	5.10	14.40	0.60	0.15	10.60	10.00	0·10	...	0.60	4.70	4.65	0.64	...	0.06	0.17	0.50
1365	7.16	46.80	4.18	286.46	37.14	19.86	11.10	140.35	6.16	19.70	0.76	1.16	11.80	9.70	0.14	0.70	0.79	5.10	3.96	0.96	...	0.06	0.17	0.50
1366	7.26	39.40	3.50	274.71	32.90	17.80	9.74	64.40	4.35	11.70	0.75	0.40	10.16	10.15	0.40	0.45	0.55	4.86	1.61	1.18	...	0.06	0.17	0.50
1367	5.36	37.94	4.91	291.66	37.16	13.60	6.97	135.97	6.17	21.17	0.80	1.16	11.10	10.76	0.34	...	0.64	5.17	2.11	1.18	...	0.06	0.17	0.50
1368	6.76	34.70	3.10	276.60	30.16	14.70	4.18	140.67	7.10	19.70	0.66	2.10	12.10	10.60	0.40	...	0.96	6.20	1.40	1.20	0.40	0.06	0.16	0.50
1369	7.94	41.17	5.00	294.16	31.17	13·12	2.86	105.05	6.40	24.60	0.46	4.10	13.16	6.80	1.10	...	1.00	7.16	2.60	1.46	0.12	0.07	0.16	0.50
1370							Not available																	
1371	6.46	32.10	0.20	360.20	21.15	14.90	7.16	136.80	2.90	9.10	0.20	3.20	13.20	6.00	1.50	...	2.90	6.10	2.35	1.73	...	0.07	0.15	0.50

Seed grains stored in hay-bundle



Wooden stand for keeping mud pot containing gruel for feeding pigs

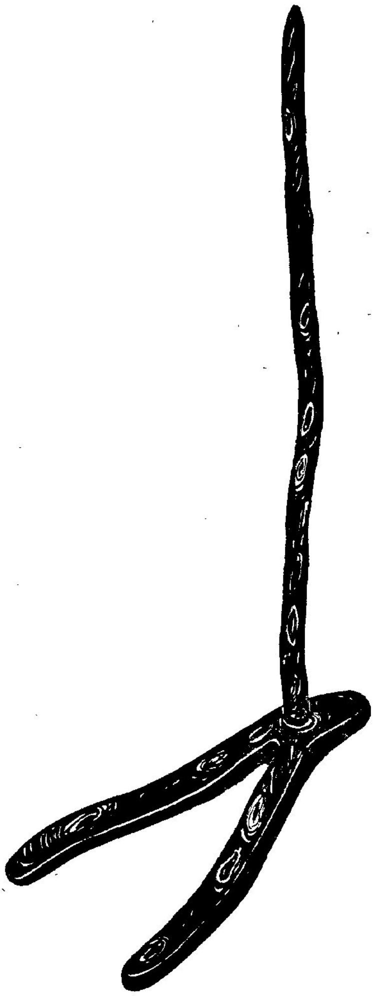
Extension Officer had not come to the village so far but the Grama Sevak who had come to the village once could not find time to explain this.

In Aladipatti the extents of the various crops cultivated from Fasli 1360 to Fasli 1371 are given in Table No. XX. It may be seen that in respect of the principal crop viz., ragi, the extent has varied from 206.54 acres in Fasli 1362 to 360.20 acres in Fasli 1371. In respect of Pani Varagu the extent has varied from 81.00 acres in Fasli 1360 to 177.87 acres in Fasli 1363. It may be noticed that the extent under Varagu which is the only crop sown early in May is tending to decrease. The reason attributed to this is that since the yields on the lands are going low year by year cultivation of two crops in a year is becoming less and less remunerative. Since the agriculturists are engaged in subsistence cultivation, they have not developed any tendency to cultivate cash crops like chillies, mustard, coriander etc., for which there is plenty of scope. They always prefer to produce enough of their requirements of cereals before they think of any cash crop. Further they lack transport and marketing facilities. Any produce requiring to be sold to outsiders has to be carried to Manjavadi or Ayodhyapatnam on head-loads. They do not also get the prevailing current prices for the produce because they do not have any agency to assist them in this.

The agricultural implements used by them consist of the wooden ploughs with iron tips, the serrated sickles, the ordinary curved sickles (called Aruval), the spade, the Koththus (for weeding) and the crow-bars. These are made locally by the local blacksmith. For penning cattle in the farms, they put up temporary enclosures which can be dismantled and shifted easily. The walls of the enclosure are made of bamboo thatties. To make these thatties stand vertically, they tie them to poles which themselves are fixed to tripod wooden logs.

Land Utilisation

32. The surveyed extent of the village is 800.60 acres. In addition to this, about 200 acres of unsurveyed blocks lying between the reserve forest and the surveyed lands are also under the occupation of the villagers. Together the entire extent available for the use of the villagers can be taken as 1,000 acres. The utilisation of this extent is as follows :—



Stand for erecting a shifting cattle pen

Occupied private lands	555.52 acres
Government assessed waste land	106.09 "
Government unassessed waste lands	74.49 "
Government Poramboke lands (lands set apart for communal purposes)	64.50 "
Government unsurveyed blocks used as assessed waste lands	200.00 "
	1,000.60 "

The extent of land held under private ownership is about 55% of the lands available in the village. Including the assessed waste lands and about 125 acres of cultivable land in the unsurveyed blocks, the extent available for cultivation purposes is about 786 acres which works out to 78.5% of the extent of the village. The extent of land available for cultivation purposes is appreciable. But the net sown area in the village is about 416 acres only. This works out to 53% of the agricultural lands. The net sown area per head of agricultural population in the village works out to 0.61 acre as against 0.68 acre for Salem District and 0.71 acre for the State. This indicates that the dependency of people on cultivable land is very high. Such a high dependency especially in a dry tract does not augur well for the prosperity of the village. The balance of about 370 acres is divided between current fallows and cultural waste. A sizeable portion of these would be utilised for pasture purposes. Besides, the entire extent of unassessed waste lands and the uncultivated portions in the unsurveyed blocks would also be available for pasture of the cattle. There are also the reserve forests which are available for pasture of cattle other than goats. On the whole about 400 acres are available for pasture. The village therefore possesses immense facilities in this direction. We find that this potential facility is not fully made use of.

For Aladipatti, the intensity of cultivation works out to 121 (Intensity of cultivation is worked out by dividing the gross sown area by the net sown area and multiplying it by 100). The intensity of cultivation in this village is higher than what is found in the whole of Salem district (114). This is because of the use of about 87 acres for cultivating Pani Varagu as a second crop.

Land distribution and land tenure

33. The private landholdings in Aladipatti are held on ryotwari tenure. The rates of assessment are very favourable to the ryots. The assessment per acre ranges from Re. 0.31 to Re. 0.87 depending upon the classification and fertility of the soil. The levy of low rates of assessment was in consideration of the tribal nature of the people. In 1918, the Government introduced a condition to the effect that any further alienation of land to any non-Malayalee would not be recognised. So from that date onwards sale of lands to non-Malayalees was stopped. A few non-Malayalees who got ownership of lands earlier in this village had also sold away their holdings to the Malayalees. The only non-Malayalee who still possesses land in the village is the village Karnam who is a Brahmin. Apart from this solitary case of ownership of 7.05 acres by a Brahmin, the other lands are owned by the Malayalees. Even this land belonging to the Karnam is cultivated by a Malayalee on warram basis (crop-sharing basis). The necessity to impose this ban regarding alienation of land arose on account of steady drifting away of the lands belonging to Malayalees to the private money-lenders of Manjavadi and other places. Usually these money-lenders advance money on the mortgage of the lands and ultimately got the lands transferred in their names on the failure of the Malayalees to repay the principal and the heavy interest charges. The ban imposed in 1918 helped a great deal in retaining ownership by the Malayalees. Initially this ban appeared to have caused some hardships to the Malayalees by way of blocking any means of getting credit for their various needs. But ultimately they devised other means of borrowing. If however to-day, we see the Malayalees virtually in ownership of all private holdings in this village in spite of their indebtedness, it is entirely due to this benevolent ban.

The imposition of the ban is not however without other side-effects. If we see today the Malayalees still lingering on to the cultivation of the fragmented holdings, it is due to their inability to dispose off their petty holdings. Occupational mobility has been retarded to some extent on account of this reason. Secondly, as the clientele for any sale is limited to the Malayalee public only, the land value in the village is low and the scope for getting any loan from Government or Co-operative Society is reduced. Development of land by borrowings is not happening.

TABLE No. XXI

Households owning or possessing land or have given out land to others for cultivation

Caste/Tribe	No. of households	Name of Interest on land	No. of households and extent of land					
			No land	51 cents to 1 acre	1.1 to 2.4 acres	2.5 to 4.9 acres	5 to 9.9 acres	10 and above
1	2	3	4	5	6	7	8	9
Pachcha Malayalees	153	(i) Land owned	...	2	27	63	17	8
		(ii) Land held direct from Govt. under tenure less substantial than ownership	...	2	1	...	...	...
		(iii) Land held direct from Govt. under tenure less substantial than ownership and land owned	...	...	...	...	...	...
		(iv) Land held on lease	...	...	...	...	...	...
		(v) No land	33	...	...	...	...	...
Asari	2	No land	2	...	...	...	...	...
Chettiyar	1	No land	1	...	...	...	...	...
Pillai	1	No land	1	...	...	...	...	...
Vannan	1	No land	1	...	...	...	...	...
Navithan	1	No land	1	...	...	...	...	...
Parayan	1	No land	1	...	...	...	...	...
Total	**160**		**40**	**4**	**28**	**63**	**17**	**8**

Out of the 153 Malayalee households, 33 own no lands and are not engaged in cultivation. One other household not owning land is cultivating a piece of land by taking it on lease. Five other households are cultivating Government assessed waste lands which are *prima facie* intended for cultivation. The encroachers in these lands are asking the Government to assign the portions under their occupation but this is being delayed on some account or other. The remaining 114 households own lands and are engaged directly in cultivating them. The average size of a holding in this village works out to 4.87 acres. The percentage distribution of the holdings in the various sizes as worked out from Table No. XXI is as follows:—

Size (in acres)	Percentage distribution
0.51 to 0.99	1.8
1.00 to 2.49	23.7
2.50 to 4.99	54.4
5.00 to 9.99	14.0
10.00 & above	6.1
Total	**100.0**

If we take that a minimum economic holding is one having more than 5 acres, then only about 20 % of the households owning lands, possess economic holdings. The others simply stick on.

Livestock

34. We saw earlier that the village possesses pastoral facilities both in the reserves and unreserves. There is vast scope for cattle rearing. Particulars of livestock owned by the villagers, as per the 1961 Cattle Census, are as follows:

Bulls and Bullocks	190
Cows	248
Calves	275
Buffaloes	5
Goats	279
Sheep	112
Pigs	58
Poultry	221

Considering the grazing facilities available, a larger number of cattle could be maintained in the village. But more important than the number is the quality of the animals. The bulls and the cows found in the village are puny and belong to a non-descript type. Neither the toiling capacity of the bulls is great nor is the yielding capacity of the milch cows anything worth the trouble of maintaining them. The poor stock of the animals is directly attributed to the failure to do select breeding. No one in the village maintains any breeding bull of a descript type. They breed of their own accord and there is degeneration.

As regards rearing of sheep also, we have remarked earlier that it would not be difficult to find a woolly-type of sheep, which could come up in these areas. Possession of good milch-animals and a sizeable number of sheep would not only improve the fertility of the soil, but would also give extra remuneration to the ryot by way of sale of these animals.

Regarding pigs, it has to be noted here that the Malayalees do not raise stocks, although they rear a few. What they actually do is, they purchase kids at low prices from the plains and bring them here. They allow them to grow to full-size, then slaughter them and consume them. They castrate the males and never allow any breeding. The pigs during the cultivation season are forced to remain within the village enclosure. They are fed with millet gruel. During non-cultivation season they roam about in the fields and feed on whatever roots and garbage they could gather.

The Malayalees rear fowls; but the chicken found in the village are all of the country type. Not a single Leghorn or any other improved type was found in the village. Since the chicken reared and sold in the nearby markets enable them to get some extra rupees, there is no reason why they should not increase the number, improve the quality and earn a greater subsidiary income.

In this village, livestock rearing is pursued almost entirely as a secondary occupation. Only two persons are engaged as shepherds. These two are young boys who pursue this occupation for wages. They drive the cattle to the forests, keep a watch over them and drive them back in the evening. In spite of the watch, one or two animals are occasionally lost due to killing by wild animals.

Forestry

35. The forests all around are classed as Reserved Forests. They are managed by the Forest Department. The forests do not have any valuable timber-giving trees. They are not also worked for coupe-felling. The right of collecting minor produces, like tamarind, Nellikoi (Gooseberry), soap-nut, gallnut etc., is sold in auction and a contractor from the plains holds the right. Very few Malayalees are engaged by the contractor for actual collection of the produces. So, though there is forest closeby, its proximity has not influenced the life of the villagers to any appreciable degree. Of course, they enjoy the right to collect fuel from the forests for their domestic use. They also graze their sheep and cows within the forest. But they are prevented from selling the firewood collected from the forest. They are not also allowed to graze their goats. The benefits the villagers derive from the forest are not therefore appreciable and they are not also utilised for the development of the forest.

Income and expenditure pattern

36. Let us first roughly see what a cultivator owning about 5 acres in Aladipatti village would earn out of the land in a year. The cultivation expenses per acre including ploughing, sowing, weeding and harvest charges may not exceed Rs. 25. For 5 acres he may have to invest about Rs. 125. If the crops come up well, the value of the produce will be as follows:

Cost of 15 bags of millets at Rs. 25/- per bag. ...	Rs. 375
Cost of 25 Madras Measures of pulses sown as mixed crop ...	Rs. 25
Value of the stalks of millets useful as fodder to cattle ...	Rs. 50
Total	Rs. 450
Less cost of cultivation.	Rs. 125
Net income:	Rs. 325

This works out to Rs. 27 per month. So it is clear that all those who cultivate less than 5 acres would come, in the income group of Rs. 25 and less, unless they earn by other means like going out for wages on agricultural labour, selling firewood clandestinely, selling sheep, goats and chicken etc. Since there is no other cottage industry in the village, the scope for making any subsidiary income is very much limited. We therefore find that out of 160 households in this village, as much as 102 come in the income bracket of Rs. 25 or less. The distribution of households income group-wise is given in Table No. XXII. In the income group of Rs. 26—50 another 54 households come in. Only 3 households come in the income group of Rs. 51 to 75. With these, the Malayalee households are exhausted. One other household coming in the income group of Rs. 75 to 100 is that of the village school teacher. On seeing this distribution of households in the various income groups, one can have no hesitation in coming to the conclusion that the economy of the village is at a low ebb. On a rough calculation, the per capita income of the people of the village at current prices comes to Rs. 73/-. This compared to the State per capita income of Rs. 352 is considerably low.

TABLE No. XXII

Monthly income of households by occupation

Community	Occupation of household	Monthly income of households in the range of				
		25 rupees or less	Rs. 26-50	Rs. 51-75	Rs. 76-100	Rs. 101 & over
1	2	3	4	5	6	7
Pachcha Malayalees	Cultivation	65	50	2	...	...
	Agricultural labourer	32	2	...	...	...
	Lease cultivation	1	...	...	...	...
	Village Official	...	...	1	...	...
Asari	Blacksmith	1	...	...	...	..
	Goldsmith	1	...	...	...	...
Chettiyar	Business	1	...	...	...	...
Pillai	Teacher	...	...	...	1	...
Vannan	Dhoby	...	1	...	...	...
Navithan	Barber	1	...	...	...	...
Parayan	Village Official	...	1	...	...	...
	Total	**102**	**54**	**3**	**1**	....

TABLE No. XXIII

Pattern of expenditure

Items of expenditure	All households				No. of households with a monthly income of									
					Rs. 25 or less		Rs. 26-50		Rs. 51-75		Rs. 76-100		Rs. 101 & over	
	No. of households	Average expenditure per household	Total expenditure	Percentage on Food/other items	No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure	No. of households	Average expenditure
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
		Rs.nP	Rs.nP			Rs.nP		Rs.nP		Rs.nP		Rs.nP		Rs.nP
A. Food group														
Cereals	160	18.74	2998.00	68.23	102	15.94	54	22.44	3	41.67	1	35.00	...	...
Other items	160	4.68	749.00	17.05	102	3.58	54	6.06	3	15.00	1	12.00	...	...
Total for food	160	23.42	3747.00	85.3	102	19.51	54	28.50	3	56.66	1	47.00	...	...
B. Other items														
Education	160	0.01	2.00	0.4	...	...	...	...	1	2.00	...	...	...	...
Clothing	160	3.55	571.00	12.99	102	3.15	54	4.15	3	6.67	1	5.00	...	...
Dhoby or soap	160	0.01	1.00	0.02	...	...	...	...	...	...	1	1.00	...	...
Barber	160	0.45	0.50	0.01	...	...	...	...	...	...	1	0.50	...	...
Others	160	...	72.50	1.66	22	1.16	22	1.93	2	1.50	1	1.50	...	...
Total	**160**	**27.46**	**4394.00**	**100.00**	**102**	**22.92**	**54**	**33.44**	**3**	**65.00**	**1**	**55.00**	...	...

As against this low level of income, we shall see how the expenditure gets adjusted. From Table No. XXIII we see that the expenditure on food alone takes up as much as 85·3% of their total expenditure. This expenditure on food varies from 85.1% in the income group of Rs. 25 and less to Rs. 87.85% in the income group of Rs. 76-100. The expenditure on food is mostly in the shape of cereals. The expenditure on cereals is about 80% of the expenditure on food. Practically nothing is spent on education, dhobying, shaving etc. But the expenditure on dress averages about 13%, which is mostly next to food. Since the people live in their own houses, nothing is spent by way of house rent. Since the place is bereft of any place of modern entertainment, like cinema etc., nothing is spent on entertainment. They have their indigenous ways of entertainment like *Terukkoothu*, ballad-singing etc. The expenditure on clothes, judged from the standard of the tribals is rather high. Perhaps no other tribe in Madras spends so much on dress.

TABLE No. XXIV

Average expenditure on food items per household by different income groups

Income group	No. of households	Total expenditure on food	Grand total expenditure	Percentage of column (3) to column (4)
1	2	3	4	5
		Rs.	Rs.	
Rs. 25 or less	102	1,991	2,338.50	85.14
Rs. 26—50	54	1,539	1,805.50	85.24
Rs. 51—75	3	170	196.50	86.51
Rs. 76—100	1	47	53.50	87.85
Rs. 101 and over	...	...	...	...
Total	**160**	**3,747**	**4,394.00**	**85.00**

TABLE No. XXV

Proportion of expenditure on cereals to the total expenditure on food

Income group	No. of households	Expenditure on cereals (Rice and other grains)	Expenditure on food	Percentage of column (3) to column (4)
1	2	3	4	5
		Rs.	Rs.	
Rs. 25 or less	102	1,626	1,991	81.67
Rs. 26—50	54	1,212	1,539	78.75
Rs. 51—75	3	125	170	73.53
Rs. 76—100	1	35	47	74.47
Rs. 101 and over	...	...	...	...
Total	**160**	**2,998**	**3,747**	**80.01**

One other item of expenditure, which though high, does not find place in TableNo.XXIII. This is regarding the expenditure on marriages etc. A marriage happens once in a way and so does not find place in the statement of routine monthly expenditure. Table No. XXVI shows the range of expenditure on marriage in the households of the various income groups. It could be seen that among the households with income of less than Rs. 25 a month, 31% of them spend something like Rs. 100 to Rs. 200. In the income group of Rs. 26 - 50, about 24% of the households spend about Rs. 100 to 200 on a marriage, about 44% of the households spend about Rs. 200 to 400 and another 24% of the households spend about Rs. 400 to 600. From this it would look as if a marriage may cost a household something like an year's income of it. For this, they usually borrow and it may take years before the household could wipe off this debt. Sometimes, the debt with interest may be passed on to the next generation.

TABLE No. XXVI

Expenditure on marriage

Expenditure on marriage	Number of households with a monthly income of				
	Rs. 25 and below	Rs. 26—50	Rs. 51—75	Rs. 76—100	Rs. 101 & over
1	2	3	4	5	6
Rs. 50 or less	...	...	...	...	...
Rs. 51 — 100	3	...	...	...	...
Rs. 101—200	32	13	...	...	...
Rs. 201—400	52	24	...	...	...
Rs. 401—600	12	14	3	...	...
Rs. 601—800	2	3	...	1	...
Rs. 801—1,000	1	...	...	...	...
Rs. 1,001 & over	...	...	...	...	...
Total	**102**	**54**	**3**	**1**	...

Table No. XXVII gives the range of expenditure on festivals. The major festivals come in the month of Thai and Masi which are just after the harvest. The people have money in their hands at that time. The expenditure on festivals is mostly on feeding friends and relations. The expenditure which is about Rs. 10 to 20 a household should not be considered as excessive.

TABLE No. XXVII

Expenditure on festivals

Expenditure on festival	Number of households with a monthly income of				
	Rs. 25 and below	Rs. 26—50	Rs. 51—75	Rs. 76—100	Rs. 101 & over
1	2	3	4	5	6
Below Rs. 5/-	17	1	...	...	...
Rs. 6—10	48	26	...	...	...
Rs. 11—20	34	20	...	...	...
Rs. 21—30	2	6	...	1	...
Rs. 31—40	...	...	...	...	...
Rs. 41—50	...	...	3	...	...
Rs. 51—100	...	...	...	...	...
Rs. 101 & over	1	1	...	...	...
Total	**102**	**54**	**3**	**1**	...

Indebtedness

37. The Scheduled Castes and Scheduled Tribes Commission headed by Shri U. N. Dhebar has remarked that one of the worst forms of exploitation to which the tribal people have been and are still exposed is through the traditional money-lending. This observation is particularly true of the Malayalees. Even some fifty years back, the Malayalees were very much steeped in debts. The lands belonging to them were gradually being alienated to the money-lenders of Manjavadi and other places adjoining the hills. The Government in 1918 placed a ban on alienation of their lands to non-Malayalees. So the sale and mortgage of lands to outsiders stopped. But that has not minimised the indebtedness of the Malayalees. Their disproportionate expenditures on marriages, their failure to improve upon the yield of the lands and the undue dependency of the population on land, compelled them to borrow. Formerly, when their lands stood as security for the loans obtained, the rate of interest was low. Now that they cannot show their lands as security, the rates of interest increased. The Telugu Chettiars of Manjavadi are willing to lend at 20 to 24 per cent. They have also adopted an ingenious way of indirectly taking the land as security. If any Malayalee wants to borrow from a Telugu Chettiar, he should place his lands at the disposal of the Chettiar for three to five years depending upon the amount of loan. The Chettiar then leases out the land to some other Malayalee on crop-sharing basis. The Chettiar would present himself bodily at the time of the harvest and collect his share. Such a procedure obtains even when one Malayalee borrows from another Malayalee. During the period when his lands have been so alienated temporarily the Malayalee ekes his livelihood by going out for agricultural labour. If what he earns by way of agricultural labour is not sufficient to subsist, he resorts to what is called ' Grain-loans '.

The grain-loan consists in borrowing grains from other Malayalees who have excess grains to spare. The quantity borrowed together with 25% of it towards interest should be returned at the time of the next harvest. For 40 Madras Measures borrowed, the quantity to be returned would be 50 Madras Measures. Such grain-loans are freely resorted to, when one is obliged to give a feed to the villagers, either for getting a bride or for any other cause.

There is no Co-operative Credit Society either at Aladipatti or in the whole of Arunoottumalai Taraf. But the village is included in the jurisdiction of the Co-operative Credit Society at Koottathupatti which is about ten miles south of the village in the plains. Seven persons from Aladipatti have borrowed from this Society. Another two persons have taken medium term Takkavi loans from the Government for the ostensible purpose of purchasing bulls.

The total indebtedness of all the persons in the village amounts to Rs. 43,430. Per household, it works out to Rs. 321·70. It ranges from Rs. 281·30 in the income group of Rs. 25 and below, to Rs. 900 in the income group of Rs. 51 - 75. From the above, though it could generally be said that the extent of indebtedness is heavy, to understand the exact magnitude of the debt with reference to the income of the households it is better to express it as a proportion of the total debt to the total income of the households under debts. Measuring the indebtedness in such a way is better because it indicates the ability of the debtor to repay the debt. The incidence of debt per rupee of income in the various income groups in Aladipatti is as follows :

Income group	Total debt	Total annual income of the households in debt	Incidence of debt per rupee of income.
	(Rs.)	(Rs.)	(Rs.)
Rs. 0 - 25	23,630	22,164	1·07
Rs. 26 - 50	17,100	16,320	1·05
Rs. 51 - 75	2,700	2,160	1·25
Rs. 76 - 100	...	...	...
Total	**43,430**	**40,644**	**1.07**

The incidence of debt in the income group of Rs. 51 - 75 is very high. In respect of other income groups also it is fairly high. In all the cases the debts are quite disproportionate to the incomes.

TABLE No. XXVIII

Indebtedness

Income group	Total No. of households	No. of households in debt	Percentage of Col. (3) to Col. (2)	Total indebtedness	Average indebtedness per household in debt
1	2	3	4	5	6
				Rs.	Rs. P.
Rs. 25 and below	102	84	82.35	23,630	281.30
Rs. 26—50	54	48	88.89	17,100	356.25
Rs. 51—75	3	3	100.00	2,700	900.00
Rs. 76—100	1	...	...	...	...
Total	**160**	**135**	**84.38**	**43,430**	**321.70**

TABLE No. XXIX

Indebtedness by causes

Cause	Amount of debt (Rs.)	Number of families in debt	Proportion of debt due to cause to the total amount of debt (Percentage)
1	2	3	4
Purchase of bulls	400	1	0.9
House construction or repairs to existing building	1,000	4	2.3
Marriages	20,300	69	46.7
Confinements	900	2	2.1
To clear outstanding debts	600	2	1.4
Purchase of tools	120	1	0.3
Ordinary wants	17,360	87	40.0
Household cultivation	2,750	10	6.3
Industry run by the household	...	...	...
Business run by the household	...	...	...
Total	**43,430**	**176**	**100.0**

Recently the P. S. G. School of Social Work had done a socio-economic survey of the tribals of the Nilgiris in this State. The incidence of debt per rupee of income among the various tribes studied by them and among the Pachcha Malayalees of Aladipatti are as follows :

		Rs. P.
Irulas	...	0·33
Todas	...	0·80
Kurumbas	...	0·32
Kotas	...	1·43
Panians	...	0·10
Kattu Naickens	...	0·23
Mullu Kurumbas	...	0·72
Kasabas	...	0·46
Betta Kurumbas	...	0·62
Pachcha Malayalees	...	1·07

The incidence of debt per rupee of income among the Pachcha Malayalees is only second to Kotas who however do not spend anything on marriages but spend a pretty lot on funeral ceremonies.

The prevalence of heavy debt among the villagers of Aladipatti forces us to examine the causes which land them with these debts. We would find from Table No. XXIX that debts due to household cultivation amount to only 6·3% of the total debts. The bulk of the debts are due to marriages (46·7%) and ordinary wants (40·0%). We saw elsewhere that a Malayalee has to spend disproportionate amounts to get a bride. Further there is no sure guarantee that the bride got at such a high price would stick on to him. If she runs away with somebody else, he gets back only a portion of the amount spent. For contracting another marriage, he has to spend something more. Let us examine the cause of debt in the case of the individuals taken up for case study.

Case Study No. and Name	Amount of debt (Rs.)	Cause of debt	Source of debt
1. M............Gounder	150/-	Marriage of the son	A Manjavadi Chettiar
2. R............Gounder	250/-	Inherited from father	do
3. K............Gounder	No debt	...	...
4. V............Gounder	200/-	Marriage expenses	A Manjavadi Chettiar
5. K............Gounder	300/-	Marriage of his son	do
6. T............Gounder	400/-	do	do
7. K............Gounder	300/-	House hold expenditure	Society
	400/-	Purchase of bulls	Government
	2,000/-	Sons' marriage	Chettiar

From the above, it may be seen that one of the major causes of debt in Aladipatti is expenses connected with marriages. From Table No. XXIX we find that of 176 households under debts, the cause of debt in respect of 69 cases is marriage expenses. In 87 households, it is due to household expenditure.

If the incidence of debt in the village is to be reduced, it could be brought about by three ways; they are (1) by establishing a Co-operative Society for the village itself, (2) by making them reduce their expenditure on marriages and (3) by increasing the productivity on land. It could also be brought about by making them do some cottage industry as a subsidiary occupation.

CHAPTER V

SOCIAL AND CULTURAL LIFE

Tribal hierarchy

38. We had occasion to observe before that the caste hierarchy among the Malayalees has not yet started disintegrating. Each of the three sects of Malayalees has a powerful hierarchy starting from an Oor Goundan, the head of the village to Guru, the overall head for the entire sect. The hierarchy controls the social life, the public relationship and the religious activity among the people of the sect. Though the hierarchy cannot be called as severe and unmerciful, it is to some extent exacting. Since the people of this tribe live in isolated pockets, which are, by their very nature of location, not amenable for the outsiders either to help any individual against the ostracism of the local community or to make a cleavage in the tribe and then assert their influence, the caste hierarchy is still potent. We shall see how it functions.

The overall head of Pachcha Malayalees is called the *Guru* or *Dorai*. He lives in Pachchamalai Hills and occasionally makes a tour of the villages in which the Pachcha Malayalees live. Whenever he visits any settlement of the Pachcha Malayalees, the local people honour him by entertaining the *guru* and his retinue to sumptuous feeding and also by giving him a cash amount in token of their loyalty to him. This courtesy to their Guru is also extended to some extent to the Gurus of the other two sects, if they happen to pass through the village. The courtesy shown in this respect to the other Gurus is probably a reciprocal arrangement. The Guru is very powerful and his word is law. The office of the Guru transcends by heredity. The Guru in all his functions is advised and helped by an assistant called Mummalai Mantri.

The areas occupied by the sect are first divided into regions. The head of each region is called a *Mantri* (meaning Minister). Each region is again divided into Nadus and the head of a Nadu is called a Nattan. Some Nadus, due to recent splitting up, have more than one Nattan. Each Nattan is assisted by a Karia Karan, who is regarded as an executive officer for the Nattan, and a Kolekaran who is regarded as a peon of the Nattan. The Nadu in turn is split up into *Oors* (villages) and the head of each village is called an Oor Goundan. He has an assistant called Kangani. The chart showing the pyramidal build-up of the hierarchy is as follows:

Guru or Dorai at Pakkalam
(Assisted by Mummalai Mantri and Kariakarans)

Mantri No. 1 (assisted by Karia Karan)	Mantri No. 2	Mantri No. 3

Under Mantri No. 1:

Nattan No. 1 (assisted by Karia-Karan & Kolekaran)	Nattan No. 2	Nattan No. 3

Under Nattan No. 1:

Oor Goundan No. 1 (assisted by Kangani)	Oor Goundan No. 2

The offices of the Mantris, Nattans, Oor Goundans transcend usually by heredity but the power to remove the persons from the offices held by them vests on their higher authorities. The Guru is competent to remove a person and appoint another for the office of the Mantri, the Nattan and the Kariakaran. The Nattan has the power to remove any person from the office of the Kolekaran or Kangani and appoint another on the request of the villagers. The Oor Goundan can be removed and another appointed in that place by the villagers. No office-bearer could hold himself as permanent and emulate to become a despot. He has to respect the majority opinion of the people. Though the caste-hierarchy is not modelled on the lines of the present parlimentary democracy, it still has the essence of it.

Small disputes in a village are disposed off by the Oor Goundan. He is assisted in this respect by the elders of the village. The punishment for such a small dispute consists either in directing the guilty person to bow to the assembled elders or in imposing a fine not exceeding Rs. 1·25. If the Oor Goundan could not dispose off any dispute, due either to the gravity of it,

or due to the intransigence of the parties concerned, or due to the fact that the disputants come from different villages, he refers it to the Nattan, who then disposes it off with the help of the other Oor Goundans. Adultery is considered a major offence and it has to be disposed off by the Nattan assisted by the Oor Goundans. The fine imposed in such cases would range from Rs. 10 to Rs. 15.

Disposal of disputes is not the only function of the Nattan. He is ex-officio trustee of all divorced and widowed young women. His consent has to be sought in marrying any of these and the fee collected for the grant of any such permission is distributed in a recognised manner. The Nattan should be present on the occasion of any marriages and he has to be paid a small fee for giving the Thali with his blessings to the bridegroom who then ties it around the neck of the bride. For purification of erring women also, he receives a small fee. Again it is the Nattan who is privileged to initiate any annual temple festival. So the Nattan is not only a social head but also a religious head for the Nadu.

Each village has a common fund which is utilised for the common good of the people. The Oor Goundan is the custodian of the fund. Collections to the fund come from following three sources:

1. Fines imposed by the Caste Panchayat;
2. Fees levied on marriages;
3. Special levy made for a specified purpose like renovating a temple or meeting the expenses connected with the visit of the Guru etc.

Similar to the village common fund the Nattan also maintains a common fund which is applicable to the entire Nadu. The villagers of Aladipatti have collected about Rs. 3,000 and have renovated the Mariamman temple.

The Statutory Panchayat

39. Besides the traditional Caste Panchayat, Aladipatti has also a recently formed statutory Panchayat whose jurisdiction extends not only to Aladipatti village but also to the other six villages in Arunoottumalai Taraf. This Panchayat is in the infant stage, being formed only on 2-10-1961. The villages forming the Panchayat have been split up into three wards and they are to return ten members as follows:

Ward I	Aladipatti Chinna Velampatti Peria Velampatti	4 seats
Ward II	Sirumalai Arunoottumalai Pallikadu	3 seats
Ward III	Pellapadi ...	3 seats

The elected members can co-opt a lady member. The number of members actually chosen from Aladipatti is three including the lady member. The President and the Vice-President belong to Aladipatti. Aladipatti being a central village in the group of seven villages forming the Panchayat, it has snatched a greater importance in the matter of representation. The elections were unanimous. The election of the President also was unanimous, though it cannot be said that he enjoys the goodwill of all the members. There is a certain amount of misunderstanding between the President and the Vice-President; but they get along without much of a hitch.

The schematic budget for 1961-62 of the Panchayat is as follows:

Income

	Rs. P.
Local Cess	369.40
Stamp duty surcharge	6.00
House tax	150.00
Profession tax	10.00
Matching grant on house tax	150.00
Rural water supply grant	500.00
Rural Development grant	800.00
Total	**1,985.40**

Expenditure

	Rs.
Road maintenance	500
Street cleaning	120
Tree planting	50
Office staff	150
T. A. of President etc.	20
Drinking water supply	1,000
Carry over for next year	135.40
Total	**1,975.40**

From the above, it could be seen that there is not much scope for this Panchayat to get any income either by way of stamp duty surcharge, or by way of vehicle tax, or by way of entertainment tax etc. The slender

resources compel the Panchayat to curb its activity on developmental schemes. Except small works by way of repairing of drinking water wells nothing more could be possible by the Panchayat unless the Government come forward with larger grants for such villages of tribal nature.

TABLE No. XXX

Opinion about improvement through panchayat

Caste/Tribe	No. of households	No. according to whom after establishment of Statutory Panchayat there has been any improvement	No. according to whom after establishment of Statutory Panchayat there has been any harm	No. according to whom after establishment of Statutory Panchayat there has been neither improvement nor harm
1	2	3	4	5
Pachcha Malayalees	153	...	...	153
Asari	2	...	...	2
Chettiyar	1	...	...	1
Pillai	1	...	...	1
Vannan	1	...	...	1
Navithan	1	...	...	1
Parayan	1	...	...	1
Total	**160**	...	...	**160**

TABLE No. XXXI

Information about main functions of panchayat

Caste/Tribe	No. of households	No. that could tell the period of existence of panchayat correctly	No. that could describe the main functions of the Panchayat	No. according to whom the functions of the panchayat are		
				Collect tax	Civic duties	Village administration
1	2	3	4	5	6	7
Pachcha Malayalees	153	112	24	4	15	5
Asari	2	2	2	1	...	1
Chettiyar	1	...	...	...	...	...
Pillai	1	1	1	1	...	...
Vannan	1	1	1	...	...	1
Navithan	1	...	...	...	...	...
Parayan	1	1	1	1	...	...
Total	**160**	**117**	**29**	**7**	**15**	**7**

From Table No. XXX we find that all the 160 households, are unanimously of the opinion that neither good nor bad has happened to the village on account of the Panchayat. Can that be considered as a credit to the working of the Panchayat? From Table No. XXXI we find that in spite of the inactivity of the Panchayat, 117 households are aware of its existence and 29 of them could describe the functions of the Panchayat. They know about the Panchayat because house tax is collected from each household.

Community Project

40. The village comes under the Community Development Block of Karipatti, which is about 18 miles away from the village in the plains. The Block came into existence from 2-10-1961. To reach the village, the Block officials have to go upto Kombur by jeep and from there climb up the hills to a distance of about four miles. It is this latter mode of travel which is preventing them from visiting the village often. It is part of the journey which is standing in the way of Block officials carrying out any developmental work in the village. But for this obstacle, we are sure they would have rendered greater service to those tribal people. We have occasion to mention before that ever since the inception of Block, till March 1963, it was not possible for the Extension Officer for Agriculture to visit the village even once. Even the Grama Sevak, who is expected to visit oftener, could visit the village only once in the course of 20 months. Some other Extension Officer who was approached by us for certain information about the village was practical enough to suggest that we could have chosen some other village in the plains for our socio-economic survey. In writing all this, it is not at all our intention to find fault with any of the Block officials. We wrote all this, only to bring home the basic fact that it is difficult to carry out any developmental or extension work in an area which is not reachable atleast by jeep. So before anything is proposed to be done in any village, the communication facilities to it should first be improved. Other measures can be contemplated only later. Because Aladipatti failed to have road facilities so far, the Block officials were prevented from doing anything worth mentioning in the village.

TABLE No. XXXII

N. E. S. Blocks — Nature of Benefit

Caste/Tribe	No. of households	No. aware of existence of N. E. S. Block	No. benefited by N. E. S. Block	Number benefited in the manner as below	
				By getting a loan	By getting other benefits
1	2	3	4	5	6
Pachcha Malayalees	153	45	1	1	...
Asari	2	2	...	...	...
Chettiyar	1	1	...	...	...
Pillai	1	1	...	...	...
Vannan	1	...	...	...	...
Navithan	1	1	...	...	...
Parayan	1	...	...	...	...
Total	**160**	**50**	**1**	**1**	...

TABLE No. XXXIII

N. E. S. Blocks — Awareness about the functions of Grama sevak

Caste/Tribe	No. of house-holds	No. aware of the func-tions of Grama Sevak	Number that could describe the fuuctions of Grama Sevak				Remarks
			Fully satis-factorily	Satisfac-torily	unsatis-factorily	Incorrectly	
1	2	3	4	5	6	7	8
Pachcha Malayalees	153	...	...	...	...	...	...
Asari	2	...	...	...	...	...	...
Chettiyar	1	...	...	...	...	...	...
Pillai	1	1	...	1	...	...	...
Vannan	1	...	...	...	...	...	...
Navithan	1	...	...	...	...	...	...
Parayan	1	...	...	...	...	...	...
Total	**160**	**1**	...	**1**	...	...	...

In an opinion survey conducted, it was seen that out of 160 households, as much as 50 households are aware of the existence of the Block. But the number of households which benefited out of the Block was only one and that was by way of getting a loan for purchase of bulls. Apart from that solitary instance of benevolence no one else got any other kind of benefit. From Table No. XXXIII we find that only the school teacher is aware of the functions of the Grama Sevak. No one else in the village could describe the functions of the Grama Sevak. When a Grama Sevak visits a village once in twenty months, we cannot expect anything better from the villagers.

Social awareness

41. In a village in which the percentage of literacy is low, we cannot expect the villagers to be aware of the worldly conditions. From Table No. XXXIV, we find that no one ever reads any newspaper. This is partly because of illiteracy and partly because of the absence of any postal facilities to get newspaper. But from Table No. XXXV we find that as much as 85 households are aware of the District headquarters, which is Salem. The people of Aladipatti visit Salem once in a way to make some purchases like cloth, jewels, etc. They have very little work however to do in any of the offices at Salem. So, only 49 households are aware of the Taluk headquarters at Salem and 28 only know about the Block headquarters and the Police Station at Karipatti. As regards geographical features, as a sample test, they were questioned about the river Cauvery; only 24 households were able to say something about this river. The others were unaware of it, though it is one of the sacred rivers for the Hindus.

As regards the Hindu Law of Succession and Adoption Acts, we find from Table No. XXXVI that only two households are aware that some changes have been made in the Act. These two households know that a share of the property should have to be given to the daughters also. All the Malayalee households are unaware of the Act. They continue to inherit the property only through the male line. Regarding untouchability, 9 households only are aware of the prohibition of untouchability under law. This is excusable in view of the fact that no one ever reads newspapers and there is not much contact between the Malayalees and the Harijans. Even in regard to inter-caste marriages, the opinion is against any such marriages. The Malayalees have fixed views about exogamy and endogamy and no one escapes the vigil of the hierarchy of the caste.

TABLE No. XXXIV

Social and Political activities

Caste/Tribe	Total No. of households	Number of households: Reading daily newspaper	Number of households: Member or members of which work for social uplift.	Number of households: Member or members of which take active part in politics	Member or members of which have joined in co-operative societies
1	2	3	4	5	6
Pachcha Malayalees	153	...	4	...	...
Asari	2	...	1	...	...
Chettiyar	1	...	...	...	...
Pillai	1	...	1	...	...
Vannan	1	...	...	...	...
Navithan	1	...	...	...	...
Parayan	1	...	...	...	...
Total	**160**	...	6	...	...

TABLE No. XXXV

Range of information

Caste/Tribe	Total No. of households	Number of heads of households who know the name of District H.Q.	Taluk H.Q.	Panchayat Block H.Q.	Police Station	Principal river of the district
1	2	3	4	5	6	7
Pachcha Malayalees	153	78	43	22	22	18
Asari	2	2	2	2	2	2
Chettiyar	1	1	1	1	1	1
Pillai	1	1	1	1	1	1
Vannan	1	1	1	1	1	1
Navithan	1	1	...	...	...	...
Parayan	1	1	1	1	1	1
Total	**160**	**85**	**49**	**28**	**28**	**24**

TABLE No. XXXVI

Awareness of changes in Hindu laws of succession and adoption

Caste/Tribe	Number of persons interviewed	Number aware that there have been changes in Hindu Adoption Act	Number that could describe the changes in Hindu Adoption Act correctly	Number aware that there have been changes in Hindu Succession Act	Number that could describe the changes in Hindu Succession Act correctly (That sons and daughters have equal share)
1	2	3	4	5	6
Pachcha Malayalees	153	...	...	...	...
Asari	2	...	...	1	1
Chettiyar	1	...	...	...	...
Pillai	1	...	...	1	1
Navithan	1	...	...	...	...
Parayan	1	...	...	...	...
Vannan	1	...	...	...	...
Total	**160**	...	...	**2**	**2**

TABLE No. XXXVII

Awareness of untouchability offence act

Caste/Tribe	Number of persons interviewed	Number of persons aware of prohibition of untouchability under law
1	2	3
Pachcha Malayalees	153	3
Asari	2	2
Chettiyar	1	1
Pillai	1	1
Navithan	1	...
Vannan	1	1
Parayan	1	1
Total	**160**	**9**

Attitude towards Family Planning

42. *Aladipatti* being in a hilly pocket, and populated by tribals, their attitude to family planning may appear to be not so relevant and important. But we have observed elsewhere that due to improved health conditions consequent on eradication of Malaria, the death rate has declined sharply and there is a spurt in population increase. The children-women ratio has also increased. There is over-crowding in the village site and the dependency of people on land, on which dry-farming only can be practised, is too much. There is also no inclination on the part of the people to spread out, seeking employment elsewhere. So within this small valley of Arunoottumalai Taraf, there is likely to be a minor population explosion, unless something is done to avert it. Even as it is the time for thinking in terms of population control exists. To some it may look curious to think in terms of any such control among the tribals, who in other parts are learnt to be dwindling out. But we have to face realities.

In Aladipatti, we surveyed the attitude of the people to family planning with reference to the following basic conditions. Here we did not make any difference in meaning between family-planning and family-limitation. Our attitude survey was sought to be ascertained with reference to the following :

1) number of sons and daughters
2) age of the male partners
3) age of the female partners
4) duration of marriage ; and
5) income of the household.

The results obtained are given in the Tables No. XXXVIII to XLII respectively. We shall consider them one by one. From Table No. XXXVIII we find that no one in the village is aware of any family planning centre anywhere in the taluk or elsewhere. Taking only the 138 households to which family planning has any relevancy, we find that 29.7% of those households are indifferent to any limitation. This indifference runs almost equally in all kinds of households whether owning more than three children or not, whether having a son or not and whether having a daughter or not. Among the households not indifferent, 52 households forming 37.7% of the households surveyed have expressed their desire to have more children. But here, only one household comes in the category of already having more than three children. The rest of the households consist of those without a son, or daughter or both or those having less than three children. The eagerness to have more children in these categories is understandable and such eagerness exists even in respect of advanced societies. Among the 45 households wanting no more children, 16 are from households having more than three children and 12 are from households having a son and a daughter. Even in respect of 7 households which have no sons and in respect of another 10 households which have no daughter, the opinion is not in favour of another trial. So on the whole the consensus of opinion among the married persons is favourable to limitation.

Incidentally, it may be noticed that as between the households having no sons and those having no daughters the percentage among the former willing to have another trial so that they may get a son, is not so much as the percentage among the latter willing to have another trial so that they may get a daughter. In the Malayalee tribe, a daughter does not cost the household as much as a son. They mostly prefer a girl to a boy. Whereas a son's marriage costs something like Rs. 300/- a daughter's marriage does not cost the father anything. Hence the greater expression of the desire to have a daughter.

In regard to their attitude to family planning with reference to the age of the male partner we find from Table No. XXXIX that indifference to family limitation runs in all age groups. As regards households not indifferent, the desire to have no more children increases with the age of the male partner of the household.

Even in regard to their attitude to family planning with reference to the age of the female partner, the desire to have no more children increases with the age of the female partner. But here it has to be noted, however, that the desire is not the ones expressed by the child bearing women but that of the heads of the households. On account of practical difficulties we did not separately enquire and record the individual opinions of the women concerned.

Table No. XLI gives the attitude of the households with reference to the duration of marriage. We find that indifference to family limitation is well expressed in respect of households which have completed 20 years of married life. In respect of households not indifferent the desire to have no more children increases with the duration of marriage. This is only natural.

TABLE No. XXXVIII

Information and attitude towards family planning with reference to number of sons and daughters in households

No. wanting more children

Caste/Tribe	No. aware of family planning centre	More than three children HHs.	%	2—3 children HHs.	%	No Son HHs.	%	No Daughter HHs.	%	No children HHs.	%
Pachcha Malayalees	...	1	4.55	16	47.06	7	30.43	15	42.86	12	63.16
Asari	...	...	...	...	...	...	...	1	100.00	...	...
Navithan	...	...	...	...	...	...	...	...	...	...	...
Parayan	...	...	...	...	...	...	...	...	...	...	...
Vannan	...	...	...	...	...	...	...	...	...	...	...
Total	...	**1**		**16**		**7**		**16**		**12**	

No. wanting no more children

Caste/Tribe	More than three children HHs.	%	2—3 children HHs.	%	No Son HHs.	%	No Daughter HHs.	%	No children HHs.	%
Pachcha Malayalees	15	68.18	12	35.29	7	30.43	10	28.57	...	...
Asari	1	100.00	...	...	...	...	...	...	...	...
Navithan	...	...	...	...	...	...	...	...	...	...
Parayan	...	...	...	...	...	...	...	...	...	...
Vannan	...	...	...	...	...	...	...	...	...	...
Total	**16**		**12**		**7**		**10**		...	

Indifferent

Caste/Tribe	More than three children HHs.	%	2—3 children HHs.	%	No Son HHs.	%	No Daughter HHs.	%	No children HHs.	%
Pachcha Malayalees	6	27.27	6	17.65	9	39.13	10	28.57	7	36.84
Asari	...	...	...	...	...	...	...	...	...	...
Navithan	...	...	...	...	...	...	...	...	1	100.00
Parayan	...	...	1	100.00	...	...	...	...	...	...
Vannan	...	...	...	...	1	100.00	...	...	...	...
Total	**6**		**7**		**10**		**10**		**8**	

HHs :- Households

TABLE No. XXXIX

Attitude towards family planning with reference to age of the head of households

Caste/Tribe	Number wanting more children, the age of the head of the households (Male) being										Number wanting no more children, the age of the head of households (Male) being										Indifferent									
	Above 50		41—50		31—40		21—30		20 or less		Above 50		41—50		31—40		21—30		20 or less		Above 50		41—50		31—40		21—30		20 or less	
	HHs.	%	HHs.	%	HHs.	%	HHs.	%	HHs.	%	HHs.	%	HHs.	%	HHs.	%	HHs.	%	HHs.	%	HHs.	%	HHs.	%	HHs.	%	HHs.	%	HHs.	%
Pachcha Malayalees	5	22.73	8	23.52	13	44.83	22	50.00	3	75.00	10	45.45	15	44.14	9	31.03	10	22.72	...	...	7	31.82	11	32.34	7	24.14	12	27.28	1	25.00
Asari	...	...	...	...	...	...	1	50.00	...	...	...	...	...	...	...	...	1	50.00	...	...	...	...	...	...	...	...	...	...	...	...
Navithan	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	100.00	...	...	...	...	...	...	...	...
Parayan	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	100.00	...	...	...	...	...	...
Vannan	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	100.00	...	...	...	...
Total	**5**		**8**		**13**		**23**		**3**		**10**		**15**		**9**		**11**		...		**8**		**12**		**8**		**12**		**1**	

HHs :- Households

TABLE No. XL

Attitude towards family planning with reference to age of the child bearing woman

Caste/Tribe	Number wanting more children, the age of the child bearing woman being							Number wanting no more children, the age of the child bearing woman being		
	Above 40	36—40	31—35	26—30	21—25	16—20	Less than 16	Above 40	36—40	31—35
	HHs. %	HHs. %	HHs. %	HHs. %	HHs. %	HHs. %	HHs. %	HHs. %	HHs. %	HHs. %
1	2	3	4	5	6	7	8	9	10	11
Pachcha Malayalees	6 18.75	4 22.22	7 43.75	14 52.00	14 50.00	5 38.46	1 100.00	16 50.00	8 44.46	6 37.50
Asari	... ...	... ...	... ...	... ...	... ...	1 100.00	... ...	... ...	... ...	... ...
Navithan	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...
Parayan	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...
Vannan	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...
Total	**6**	**4**	**7**	**14**	**14**	**6**	**1**	**16**	**8**	**6**

	Number wanting no more children, the age of the child bearing woman being				Indifferent						
	26—30	21—25	16—20	Less than 16	Above 40	36—40	31—35	26—30	21—25	16—20	Less than 16
	HHs. %	HHs. %	HHs. %	HHs. %	HHs. %	HHs. %	HHs. %	HHs. %	HHs. %	HHs. %	HHs. %
	12	13	14	15	16	17	18	19	20	21	22
Pachcha Malayalees	5 20.00	7 25.00	2 15.38	... ...	10 31.25	6 33.33	3 18.75	6 28.00	7 25.00	6 46.15	... ...
Asari	1 100.00	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...	... ...
Navithan	... ...	... ...	... ...	... ...	1 100.00	... ...	... ...	... ...	... ...	... ...	... ...
Parayan	... ...	... ...	... ...	... ...	... ...	1 100.00	... ...	... ...	... ...	... ...	... ...
Vannan	... ...	... ...	... ...	... ...	... ...	... ...	... ...	1 100.00	... ...	... ...	... ...
	6	**7**	**2**	...	**11**	**7**	**3**	**7**	**7**	**6**	...

HHs :- Households

TABLE No. XLI

Attitude towards family planning with reference to duration of marriage

Caste/Tribe	Number wanting more children duration of marriage being										Number wanting no more children duration of marriage being										Indifferent									
	Over 20 years		16—20 years		11—15 years		6—10 years		5 years or less		Over 20 years		16—20 years		11—15 years		6—10 years		5 years or less		Over 20 years		16—20 years		11—15 years		6—10 years		5 years or less	
	HHs.	%	HHs.	%	HHs.	%	HHs.	%	HHs.	%	HHs.	%	HHs.	%	HHs.	%	HHs.	%	HHs.	%	HHs.	%	HHs.	%	HHs.	%	HHs.	%	HHs.	%
Pachcha Malayalees	13	22.81	9	52.94	10	45.45	12	50.00	7	53.85	25	43.86	6	35.29	7	31.82	4	16.67	2	15.38	19	33.33	2	11.76	5	22.73	8	33.33	4	30.77
Asari	...	...	...	...	...	...	...	...	1	100.00	...	...	...	...	1	100.00	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Navithan	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	100.00	...	...	...	...	...	...	...	...
Parayan	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	100.00	...	...	...	...	...	...	...	...
Vannan	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	100.00
Total	**13**		**9**		**10**		**12**		**8**		**25**		**6**		**8**		**4**		**2**		**21**		**2**		**5**		**8**		**5**	

HHs :- Households

TABLE No. XLII

Attitude towards family planning with reference to monthly income

Caste/Tribe	Number wanting more children having monthly income of										Number wanting no more children having monthly income of										Indifferent									
	Rs. 101 & above		Rs. 76—100		Rs. 51—75		Rs. 26—50		Rs. 25 or less		Rs. 101 & above		Rs. 76—100		Rs. 51—75		Rs. 26—50		Rs. 25 or less		Rs. 101 & above		Rs. 76—100		Rs. 51—75		Rs. 26—50		Rs. 25 or less	
	HHs.	%	HHs.	%	HHs.	%	HHs.	%	HHs.	%	HHs.	%	HHs.	%	HHs.	%	HHs.	%	HHs.	%	HHs.	%	HHs.	%	HHs.	%	HHs.	%	HHs.	%
Pachcha Malayalees	...	...	...	...	...	...	14	29.17	37	44.58	...	...	...	...	2	100.00	24	50.00	18	21.69	...	...	...	...	...	...	10	20.83	28	33.73
Asari	...	...	...	...	...	...	...	...	1	50.00	...	...	...	...	...	...	...	...	1	50.00	...	...	...	...	...	...	...	...	...	...
Navithan	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	100.00
Parayan	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	100.00	...	...
Vannan	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	1	100.00	...	...
Total	...		...		...		14		38		...		...		2		24		19		...		...		...		12		29	

HHs :- Households

Lastly regarding their attitude with reference to monthly income indifference is marked among households in the income bracket of Rs. 25 or less than in the next higher income bracket. Among households not indifferent to family limitation, the desire to have no more children increases with the income of the households.

To sum up, we find that the desire to have no more children increases with the following :

(1) enough number of children already

(2) age of male-partner

(3) age of the female partner

(4) duration of marriage ; and

(5) income of the household.

We should consider the climate not hostile to family limitation. There is also the need for such a limitation.

Religion and Religious beliefs

43. Pachcha Malayalees in Aladipatti and in the adjoining villages of the Taraf, belong to Hinduism. Though they worship a few of the gods not belonging to the Brahminical pantheon, they are as good Hindus as the people of the adjoining plains are. Unlike other tribes, they have not much of animistic tendencies. Since their intensity of belief in Hinduism is great, a few Christian missionaries who tried to convert the Malayalees were not successful in spite of establishing themselves in their midst for decades together. In one or two places, in admission of their failure to convert the Malayalees to Christianity in any large number, the missionaries abandoned their camps in the Malayalee villages and moved to other places.

The principal deity of all the three sects of Malayalees is Kariaraman, which they believe was carried from Kancheepuram from where the Malayalees migrated. Kariaraman has a temple at Pelapadi adjacent to Aladipatti. Though the Malayalees worship both Siva and Vishnu, they are more Vaishnavite in belief than Saivite. The gods worshipped by them are :

Varadarajaperumal	Veerabadraswami
Venkataramanaswami	Pillaiyar
Chennarayaperumal	Parattiakali
Adisivan	Mariamman etc.
Pongalamman	

The Pachcha Malayalees observe many of the festivals observed by the Hindus of the plains. On the first day of Adi, they roast full coconuts stuffed with jaggery, offer them to the Pillaiyar and eat them. On the 18th of Adi, the new son-in-law and daughter are invited and a feast is given. In the month of Purattasi, they become vegetarians. The five Saturdays coming in this month are considered as auspicious days and they visit Vishnu temple where they offer worship. In the month of Ayppasi, they celebrate Deepavali. Though they do not burn crackers, they adorn themselves with new clothes. The most important festival for them is the Pongal in the month of Thai. This actually happens to be the harvest festival. This is celebrated for three days. The first day is the *Vasal Pongal* in which rice is cooked in a new pot in front of each house. On the second day they have *Patti Pongal*. On this day, *Pongal* is cooked in the farmyard, in the presence of the cattle which are washed and painted with turmeric, kumkum etc. After offering pongal to the cattle, the bulls are taken round and scared by hooting and shouting. When the animals reach the stage of frenzy the Malayalees try to over-power them and bring them under control. This sport is called *Madu Virattal*. The third day is called the *Karinal*. They spill turmeric-water on each other and enjoy the fun of it. On this day a goat or pig will be slaughtered and they will have non-vegetarian food. The Pachcha Malayalees of this village do not attach much importance either to the Tamil New Year's day or to Karthigai.

Like the people of the plains, they too believe in good omens and bad omens. These, they particularly observe when they start for fixing up a marriage alliance. The following are a few examples of their belief of good and bad omens.

Good omens

1) Sighting a washerman with unwashed cloth ;

2) A married woman carrying a full pot of water;

3) Sight of a jackal crossing the path ;

Bad omens

1) Snake crossing the path ;

2) Cry of fox or Kelai Adu

3) A crow crossing the path

4) A cat running across the path.

Their belief in omens is so great that the marriages for which betrothal has already taken place will be cancelled if any bad omen occurs while starting out to pay the bride-price.

They observe pollution when either death takes place or women attain menstruation or puberty or when child birth occurs. If any pollution occurs during festive week of the local deities, they remove the persons under pollution immediately to a place outside the village enclosure and those intimately connected with the pollution are not allowed to take part in the further celebrations.

As a cure for barrenness they visit Chinna Tirupathi temple in Chinna Kalrayan hills of Kallakurichi taluk.

Celebration of festivals connected with local temples

44. The festivals connected with the local temples fall in the months of Thai, Masi and Panguni (January to April). This is the time when they are relatively free after a strenuous period of cultivation. The people have money in their hands. Atleast they have enough grains to go round. In the celebration of the temple festivals, the entire community forming all the people of the seven villages of Arunoottumalai Taraf have a common programme. They have nine temples, dispersed in different places in that Taraf. These nine temples are common to all the seven villages. They have divided these into two groups and celebrate festivals of the first group in the month of Thai and that of the second group in the month of Masi. The temples coming under the two groups are as follows:

First group

Varadarajaperumal temple }
Venkataramanaswami temple } at Pelapadi
Kariaraman temple }
Chennarayaperumal temple at Pallikadu.

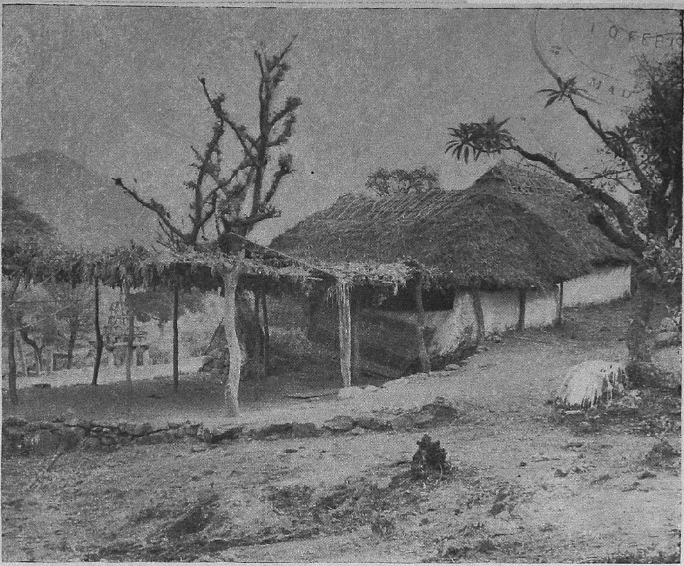
Second group

Adisivan temple at Arunoottumalai
Pongalamma or Pongalayi temple } at Sirumalai
Veerabadraswami temple }
Vella pillaiyar temple at Aladipatti
Kaliamman temple at Chinnavelampatti.

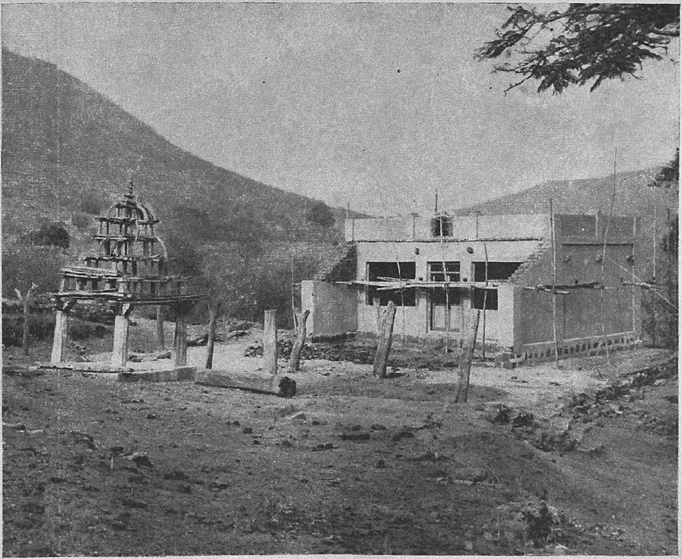
The celebrations for the first group of temples start on a Tuesday in the month of Thai. For one week the deity of Varadarajaperumal is taken round in a palanquin to all the seven villages. In each village, house-to-house collection of cash and grains is under-taken. The people who carry the deity are also fed by the host villagers. After a week of this round, on the next Tuesday the Nattan initiates *pooja* in the Kariaraman temple. On Wednesday the people gather in large numbers in this temple. The Nattan carries a beacon light called *Tirukkodi Vilakku* and places it on the *Karudagambam* in front of the temple. Pongal is cooked and all are fed. On Thursday the entire gathering moves on to Venkataramanaswami temple. Here the offerings are in the shape of milk and rice. After the offerings, there will be cultural events like *Therukoothu*, ballad-singing etc. On Friday, Pongal is again cooked in this temple. The Nattan places another *Tirukkodi Vilakku* in the *Karudagambam* of this temple. In the evening they perform dances called *Vasanthamudi aduthal*. Certain persons who enjoy certain rights in the temple go about in the gathering spraying turmeric powder on all those assembled. The deity is taken round the temple in a decorated *Ratham*. While the deity is so taken, some persons get possessed and perform hectic dances uttering oracles off and on. The ladies who accompanied the deity, carry *Vilakkumavu* which consists in making a ball of rice or thinai flour with jaggery. All those assembled will be fed free. On Friday, the gathering moves on to Chennarayaperumal temple at Pallikkadu. The celebrations here are just like the ones at Venkataramanaswami temple. The celebrations close here on Saturday. A week later, a common feast is arranged in each village. This common feeding is called by them as *Amuthu Koduthal*.

The second round of celebrations for the second group of temples starts on a Tuesday in the month of Masi. Here also the deities are taken round the villages and collections made. After one week of collections, the actual celebrations start at the Adisivan temple on Wednesday. The gathering would go to Vella Pillaiyar temple on Thursday, to Kaliamman temple on Friday, Veerabadraswami temple on Saturday and Pongalai temple on Sunday. The celebrations in all these places would more or less be similar to the ones described in the first series. During these festival weeks, non-vegetarian food is not cooked and eaten. After the celebration commences the husband and wife should not cohabit for 15 days. Women of menstruation should move themselves to places outside the village. By these acts the people import a certain amount of religious fervour and importance to the festivities.

In the month of Panguni each village individually celebrates the Mariamman festival. The celebrations



Mariamman temple



New Mariamman temple under construction

Idols in the Adi-sivan temple at Arunoottumalai

Vellai Pillayar temple

in the different villages would be simultaneous and so it is not usual for the villagers of one place to go to another. The celebrations of Mariamman festival commence with the planting of a three pronged Margosa stem in front of the Mariamman temple. For a week, there would be group dancing of men around this stem during nights, to the accompaniment of drums. On the seventh day, Pongal is cooked in the temple premises and offered to the deity. On the last day, the stem is uprooted and carried to the stream where it is ceremoniously thrown away.

Once in seven years, in the month of Adi, the deity Parattaikali receives a festival. On this occasion there would be fire-walking.

Recreations

45. The villagers have their own entertainments and games. They perform *Therukoothu* which consists in enacting some epic like Mahabaratham, Ramayanam, Nallathangal, Harichandra etc. Sometimes they indulge in singing folk-dances to the accompaniment of drums. Some are capable of reciting ballads. In this, four or five trained people sit round with musical instruments like harmonium, miruthangam etc. One would recite certain songs and the others will repeat it in chorous. The ballad will narrate the story of some mythological hero. These attract much crowds. During moon-lit nights young men gather in the maidan near the school and play some rural games like Chadugudu and Kilithattu etc. Indoor games played by them are Thayam, Pulikattam etc.

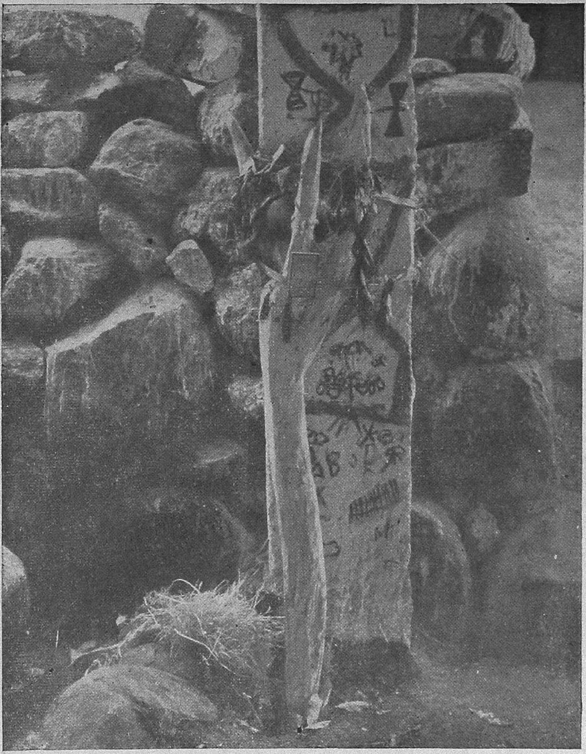
CHAPTER VI

CONCLUSION

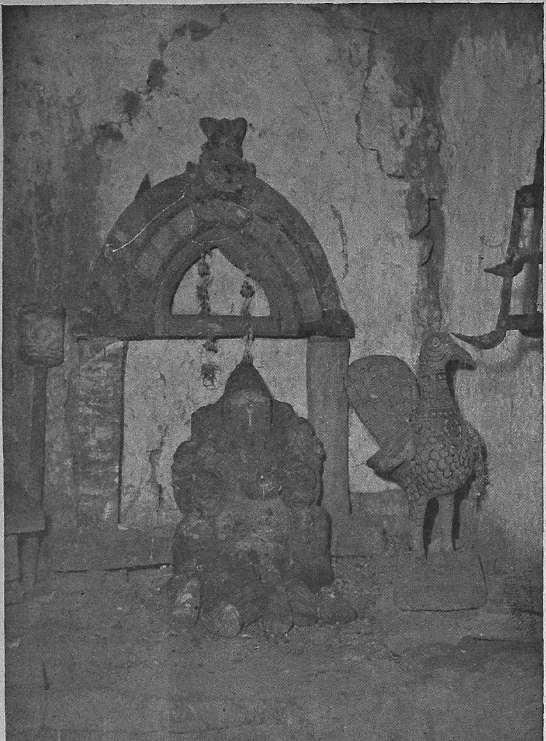
46. The Pachcha Malayalees, one sect of the larger tribe of the Malayalees, form 96.5% of the population of Aladipatti. Before they migrated to the hills some centuries back, they belonged to an agricultural community. When they migrated to the hills, they carried with them their knowledge of agriculture, and their belief of Hindu gods, the chief of which is Karia Raman. After settling themselves in these difficult terrain, they got adjusted to the restrictions imposed by the inhospitable new area and evolved a powerful hierarchy which largely guided them in all social matters and disciplined them against any perverse conduct.

The kind of agriculture that is practised in the valley around Aladipatti is the dry-farming type, with age-old implements. Subsistence cultivation of foodgrains is predominantly the result of forced circumstances. Difficulties in marketing prevent them from switching on to cash-crops, though the cultivation of some of these is reasonably possible and advisable. Though their agricultural practices are archaic, these are not without a few commendable features. One is the clever way in which they have bunded the fields to prevent soil erosion. There are yet many ways in which their techniques and practices could be improved. They badly require the advice and assistance of the Block Officials. The per acre yield in the village could be considerably improved, if only they put proper manure to the lands.

The officials of the National Malaria Eradication Programme have successfully eradicated the scourge from this area. The health conditions have improved considerably in the decade. Death rate has fallen. Population is increasing rapidly. More people crowd on the land. They are not prepared to go out of the village. They do not also know any other occupation. Literacy is not improving as fast as it should be. Generally, people reconcile themselves to strict economy. Yet events like marriages necessitate the incurring of heavy expenditure which are disproportionate to their incomes. So they borrow from the Chettiars of Manjavadi. Their indebtedness is heavy. There is no Co-operative agency in the village to help them in this regard. Their awareness of worldly matter is poor. In this blissful state, they happilly celebrate the annual festivals of the local deities. How long could they be happy when production is not keeping pace with the population increase is a problem to be faced shortly.



Kambam erected in front of the Mariamman temple during the festival occasion



Vinayagar in Arunoottumalai temple

APPENDIX I

Case Studies

Case Study No. 1: M..............Gounder—Age 45—Married at the age of 18. Has three sons and one daughter. Age of wife at marriage 14—married before she attained puberty—wife happens to be the maternal uncle's daughter. He paid Rs. 100 and two Kandagams of grain as bride-price. He has two other brothers—each owns 5 acres—purchased 5 more acres subsequent to partitioning. He cultivates the entire lands himself—gets about 10 Kandagams of ragi and ½ Kandagam of samai, pulses 2 Kandagams. Father left a debt of Rs. 200. He discharged them, but subsequently got a loan of Rs. 150 from a Manjavadi Chettiar at 12% interest for the marriage of one of his sons. Two sons have so far been married—They live each separately, but cultivation is done jointly. For the marriage of his first son, Rs. 100 and 2 kandagams of grains were given as bride-price. The son's wife eloped with another Malayalee of Valoothu—Divorce was effected and he got back Rs. 100. His son was married again to a girl from Kombur—Gave Rs. 200 and 1½ Kandagams of grains as bride-price. A son was born by this second marriage—Died after three months. The second son of M................Gounder married a girl from Arunoottumalai. She was not related to him before—bride-price given was Rs. 200 plus 1½ Kandagams of grains. M..............Gounder belongs to Pannamari sept—His wife comes from Lalaiveedu—Sons' wives come from Thumadayan veedu.

Case Study No. 2: R..............Gounder—Age 50—age at marriage 20—age of his wife at marriage 17 — The wife was distantly related to him — He belongs to Thumbadayankulam and his wife belong to Pannaikulam. Two sons and two daughters were born out of this marriage—10 years later, he married another wife; the second marriage is mainly for getting a working hand in the farm—She belongs to Solaikulam. The two wives now live separately. The second wife has one son and four daughters—He has so far married five daughters—For the first wife the bride-price paid was Rs. 10.50 but expenses given for the girl's father amounted to Rs. 100 and one Kandagam of grain. The second wife was a widowed woman and her age at the time of second marriage was only 18—She did not bring any children with her. The bride-price paid for the second wife was Rs. 35/- to the Nattan and 1¼ Kandagam of grains, two goats and one pig. Father left him seven acres of land. He has neither added to that extent nor sold anything. Debt inherited from his father was Rs. 600. All this amount has so far been discharged but he subsequently got a loan of Rs. 1,000 from a Manjavadi Chettiar at 20%. The debt was incurred in connection with the marriages and for household expenses.

Case Study No. 3: K....................Gounder—70—belongs to Thumbadayankulam—wife belongs to Mavuthankulam—bride-price paid was Rs. 200 and two Kandagams of grains. He had only one wife. Two sons and one daughter were born to him. The daughter died. One son has been married—the other son is insane, so not married—He has no debts.

Case Study No. 4: V....................Gounder—Age 40—His first wife was his maternal-uncle's daughter—bride-price paid was Rs. 10.50 only. Age of his wife at marriage was 17. He has only three daughters living—As he desired to have a son, he married a virgin widow—bride-price paid to her was Rs. 1.70. After living with her for two years, she eloped with some other relation of her. He could not recover the marriage expenses because they were not traceable. His two daughters through the first wife have been married—He has debts amounting to Rs. 100. The cause of the debt is his son's second marriage.

Case Study No. 5: K................Gounder—age 60, belongs to Solaiveedu—Married at the age of 20 and the wife at the time of marriage was 16—five daughters and two sons were born to her—Two daughters and one son died at the early ages. All the three remaining daughters have been married—His son is also married and lives jointly with him—He owns two acres of Patta lands. He also cultivates 7 acres of unassessed Government land—At present he has debts amounting to Rs. 300 borrowed from Manjavadi Chettiar at 20% interest. This was incurred in connection with the marriage of his son.

Case Study No. 6: T....................Gounder—Age 50 belongs to Thumbadyan veedu— His age at marriage was 17—*His wife had not* attained puberty when he married her—Owns two acres of land. He also cultivates 1½ acres of Government land. In connection with the marriage of son, he has borrowed Rs. 400 from the Chettiars of Manjavadi—Marriage expenses paid to the first son was Rs. 50. She got separated from him after 6 years—He got back only Rs. 20 after the divorce. This son was again married to a girl from Pallikadu—The second son was married a girl of the same village—A bride price paid to this girl was Rs. 100 *and two Kandagams of grains.*

Case Study No. 7: K................Gounder—Aged 45. Read upto second class—Belongs to Thumbadayan Kulam. His age at marriage was 16. His wife was then aged 14. She had not attained puberty then—Two sons and four daughters were born to her—One son and one daughter died subsequently—He married second time—The second wife was his own sister's daughter—The second marriage is said to be for the reason of the family relationship—Both wives live separately—Owns the inherited 1½ acres from his father. Later he acquired 6.25 acres five years back—He borrowed a sum of Rs. 300 from Koothattupatti for family expenses—Government loan of Rs. 400 was also obtained by him for the purpose of bulls—He also borrowed a sum of Rs. 2,000 from a Manjavadi Chettiar in connection with the sons marriages—the rate of interest is 25%.

APPENDIX II

CENSUS 1961—SOCIO ECONOMIC SURVEY

Household Schedule

Name of village: House number: Serial number:

1. Person or persons interviewed: ...
2. (*a*) Name of the head of the household: ...
   (*b*) Sex: ...
   (*c*) Age: ...
3. Statement ...

Name	Relationship to head of household	Religion	Sex	Age	Marital status	Age at marriage	Literacy	Primary occupation	Monthly income	Secondary occupation	Monthly income	Tertiary occupation/ monthly income	Activity, if not working	Is the occupation traditional or not?

A. DURATION OF RESIDENCE:

4. (*a*) For how many generations, counting from head of the household backwards, has the household been residing in this village?

(*b*) If the head of household has migrated to this village, together with the household, where was his ancestral home?
(Specify taluk, district and State).

B. RELIGION:

5. (*a*) Religion:

(*b*) Sect:

(*c*) Tribe or Caste:

(*d*) Sub-tribe or sub-caste:

6. (*a*) Is there a deity or object of worship or a sacred plant in the house? (Answer Yes/No).

(*b*) If 'Yes' where is the deity or object of worship located in the house?

(*c*) What is the name of the deity or object of worship or sacred plant and what is the form of worship?

(*d*) Other than this, what is the principal deity of the household?

7. Do you know that untouchability in any form has been prohibited under Law? (Answer Yes/No).

C. MARRIAGE:

8. (*a*) (1) Has any marriage in contravention of caste or tribal law taken place in this household? (Answer Yes/No).

(2) If such a marriage has taken place, give details about the marriage.

(*b*) With what castes or tribes other than the caste or tribe of the household is marriage.

(1) Permissible.

(2) Desirable.

(*c*) Was dowry given on the occasion of the marriage of the son? (Answer Yes/No). If 'Yes' mention amount—cash and kind).

(*d*) Was dowry given on the occasion of the marriage of the daughter? (Answer Yes/No.) If 'Yes' mention amount.

(*e*) Are you aware of the fact that the taking of dowry has been prohibited according to a recent piece of legislation?

9. Have you any objection to contract marriages for persons of your household with persons of same social and economic status as yours but belonging

to the following communities. [Mark with a (✓) the names of the communities against which you have no objection] (communities to be listed in the village).

D. INHERITANCE:

10. (*a*) Do you know that there have been changes in recent years in Hindu Adoption Act? (Answer Yes/No.)

(*b*) If yes, what do you think are the salient features of recent changes? (List of salient features to be prepared.)

11. (*a*) Do you think that there have been changes in recent years in Hindu Succession Act? (Answer Yes/No.)

(*b*) If yes, what do you think are the salient features of such changes? (List of salient features to be prepared).

12. (*a*) What relatives, including male members and widows and daughters, married and unmarried, inherit property on the death of a married male person belonging to the same caste as your household?

(*b*) What is the share of each such member? Are you in favour of inheritance of property by daughters equally with sons?

E. PROPERTY:

Land

14. If the household possesses land fill up the following:—

(*a*) (1) Own lands.

(2) Land held direct from Government under tenure less substantial than ownership.

(3) Land held from private persons or institutions.

(4) Land given out to private persons or institutions.

(5) Land held on lease.

(6) Others.

Total ...

(*b*) *Total area under cultivation:

(*c*) Area comprising homestead:

(*d*) Name of crop	Quantity obtained last year	Quantity consumed	Quantity sold
(i) Paddy			
(ii) Wheat			
(iii) Cholam, Ragi, Cumbu			
(iv) Pulses including gram			
(v) Sugarcane			
(vi) Barley			
(vii) Vegetable			
(viii) Jute			
(ix) Chillies			
(x) Tobacco			
(xi) Oilseeds			
(xii) Cotton			
(xiii) Ginger			
(xiv) Fodder or bamboo or cane			
(xv) Fruits			
(xvi) Other agricultural crops (Maize, J owar Bajra, etc.)			

(*e*) What is the organic manure used?

(*f*) Do you use chemical fertilisers?

(*g*) Do you use any new agricultural implement which has been taught to you for the first time in the last five years?

(*h*) Do you borrow agricultural implements from others at the time of cultivation?

(*i*) Do you take help of neighbours at the time of sowing or harvesting?

(*j*) Do you assist your neighbours and receive help at the time of cultivation in the shape of manual labour?

15. How much did your father own at the time of his death?

(*a*) Land in acres.

(*b*) Houses and other property.

16. (*a*) Do you own any cattle or poultry? Give numbers.

(i) Milch cattle.

(ii) Draught bullock.

(iii) Cows, goats, sheep, pigs, duck/gheese, fowl and buffaloes.

(*b*) How much milk or milk products do you sell?

17. *Fishery*:

(*a*) Does the household own any tank?

(*b*) If fish is reared, was any quantity sold last year? (Answer Yes/No.) If yes, mention quantity.

F. INDUSTRY:

18. Do you conduct any industry? If yes, is it traditional?

(*a*) What are the products? Quantity produced and quantity sold last year.

(*b*) Which of them do you sell to neighbours or in the market?

(*c*) Have you taken up this industry for the first time in the course of the last five years?

(*d*) Have you adopted any new tools or instruments for running this industry? If so, name the details of the tools and instruments.

19. Name the art or craft in which you have earned proficiency?

20. When and how did you learn the art or craft concerned?

(*a*) Do you consider further training necessary? (Answer Yes/No.)

(*b*) If yes, describe the type of training you desire.

21. (*a*) What was your father's occupation?

(*b*) If you have changed your father's occupation, why have you done so?

(*c*) Where you forced for lack of choice into this occupation? (Answer Yes/No.)

22. (a) Have you yourself changed your occupation from another kind to this one? (Answer Yes/No.)

    (b) If yes, explain why you have changed your own occupation?

    (c) Are you content with the present occupation?

    (d) If not, what other work you are doing?

23. (a) Are you content with the present occupation? (Answer Yes/No.)

    (b) If no, what other work you are doing?

24. What kind of work would you like your son to do?

25. (a) If you are engaged in trade or business, mention the commodities dealt in.

    (b) How do you get your finance?

    (c) What is your approximate profit?

G. INDEBTEDNESS:

26. If head of household is in debt—

    (a) Mention amount of debt outstanding.

    (b) Is the household in debt? If yes, fill up the following:

(a) Cause—	Amount Rs. nP.
1. Purchase of land.	
2. House construction or repairs to existing building.	
3. Marriages.	
4. Funerals.	
5. To give dowry.	
6. To clear outstanding debts.	
7. Sickness.	
8. Confinement.	
9. Family day-to-day expenses.	
10. Household cultivation.	
11. Industry run by household.	

12. Business run by household.

13. Festivals.

14. Others.

(b) Source of debt—	Amount.	Rate of interest
1. Relatives.		
2. Friends or neighbours.		
3. Village money-lenders.		
4. Professional money-lenders from outside.		
5. Government Institutions.		
6. Co-operative Credit Societies.		
7. Land Mortgage Banks.		
8. Other Co-operative Societies.		
9. Others (Specify)		

H. EDUCATION:

27. (*a*) How much did you spend last year on the education of your children?

(*b*) Does any member of the household regularly read a newspaper or listen to news broadcast?

I. COMMUNITY:

28. (*a*) Does the head of the household know headquarters of district, taluk, Panchayat Union Council and Block Development Office; location of the Police Station under the jurisdiction of which the village is?

(*b*) Does the head of the household know the names of the principal rivers flowing through the district?

APPLICABLE TO ZAMIN VILLAGERS AND THOSE RECENTLY SETTLED:

29. (*a*) Do you think that abolition of zamindari and intermediary rights has resulted in any good to you? (Answer Yes/No.)

(*b*) If yes, indicate how you have benefited.

(c) If no, why have you not been benefited ?

30. (a) Have you benefited from any scheme of land reclamation or land development or any other form of Land Reform ? (Answer Yes/No)

(b) If yes, explain how have you benefited.

31. (a) Is there a Co-operative Society in your village ? If yes, how many are there ? If no, do you desire to have one ?

(b) If yes, are you a member ? (Give the name of the society or societies.)

(c) If no, why are you not a member ?

32. (a) Is your village covered by the Community Development Project ?

(b) Do you know what are the functions of Gram-sevak ? (Answer Yes/No.)

(c) If yes, describe his functions.

33. (a) Have you benefited from the Block Development Office / (Answer Yes/No.)

(b) If yes, how have you benefited ?

34. (a) Is there a Panchayat in your village ? (Answer Yes/No.)

(b) If yes, how long has the Panchayat been in your village ?

(c) What are the main functions of the Panchayat ?

(d) What are the main parties in your Panchayat and which caste is leading the Panchayat ?

(e) Has there been any improvement in your village since the Panchayat was established ? (Answer Yes/No.)

(f) If yes, what have been the improvements ?

(g) Has there been any harm after its establishment ? (Answer Yes/No.)

(h) If yes, what were the evils ?

35. (a) Has any caste or tribe of your village got a separate Panchayat of its own ? (Answer Yes/No.)

(b) If yes, what are the main functions of this Caste or Tribal Panchayat ?

(c) Since the Statutory Panchayats are functioning, do you think these Caste or Tribal Panchayats should still continue? If yes, why should they exist?

36. (a) Is there a Family Planning Centre in your area? (Answer Yes/No.)

(b) Do you know that man and wife can prevent conception of a child by deliberate means, if they wish to do so?

(c) Does the head of the household wish that no more children were born to him; or does he wish for more; or is he indifferent?

J. DIET:

37. (a) How many times a day do the members of the household take their meals?

Are they vegetarians or non-vegetarians?

(b) What are the usual items of diet at each meal? (Specify whether rice, wheet grams, roots, etc.)

(c) What are the foods or drinks prohibited?

(d) Does the household take sugar/tea or coffee?

K. UTENSILS:

38. (a) What utensils are used for preparing food and for storage of drinking water?

(b) Of what materials are important utensils made?

(1) Earthenware.

(2) Aluminium.

(3) Copper.

(4) Brass.

(5) Eversilver.

(6) Silver.

L. FUEL:

39. What fuel is ordinarily used for cooking?

40. How do they procure it?

M. FURNITURE AND ORNAMENTS:

41. (*a*) Does the household possess a bedstead/chair/table/mirror/bench/local cot/wall-shelf/almirah/stool. (cross out those not found)

    (*b*) Is the household using any new kind of furniture for the first time in the last five years?

    (*c*) If so, what are they?

    (*d*) Does the household use mosquito nets?

42. List all the ornaments used by (*a*) men and (*b*) women. Give the local names and mention whether gold or silver or brass or any other material is mainly used. Give drawings.

N. HOUSES:

43. Give details about the house materials.

Roof—

(1) Mud roof.

(2) Country tiled.

(3) Mangalore tiled.

(4) Terraced (pucca roof).

(5) Zinc sheet.

(6) Tin roof.

(7) Asbestos roof.

(8) Corrugated iron roof.

(9) Wooden roof.

(10) Straw or grass roof.

(11) Leaf roof.

(12) Others.

Wall—

(1) Mud wall.

(2) Bamboo wattled wall.

(3) Mud plastered bamboo wattled wall.

(4) Wall of twigs and branches.

(5) Wall of twigs and branches plastered with mud.

(6) Reed wall.

(7) Mud plastered reed wall.

(8) Wooden wall.

(9) Brick wall.

(10) Straw or grass wall.

(11) Leaf wall.

(12) Stone wall.

(13) Others.

Floor —

(1) Mud floor.

(2) Cement floor.

(3) Wooden floor.

(4) Stone floor.

(5) Lime and mortar floor.

Number of slopes —

One.

Two.

Three.

Four.

Five.

Six or more.

Without slope.

44. (*a*) Give a plan of the house and compound showing the main places, the material of the roof, walls and doors.

(*b*) Total number of rooms in the house.

NOTE:— Give sketches and photographs wherever possible.

O. CONSUMER GOODS:

45. (1) (*a*) Does the household possess hurricane lantern / petromax or hazak / battery torch light / kerosene stove / bicycle / gramaphone / radio-set?

(cross out those which do not apply).

(b) Has any of the items been acquired for the first time in the last five years?
If yes, which are these articles?

(c) Does the household use toilet soap / washing soap?

(d) Are clothes sent to washerman?

P. POSSESSIONS:

(2) Does the household possess —

(a) Car.

(b) Bullock cart.

(c) Jutka.

(d) Ponies.

46. (A) *Maternity Cases*:—

(1) Cases hospitalized.

(2) Number of cases:—

(a) Confined in hospital.

(b) Confined by bringing doctor home.

(c) Confined by qualified midwife at home.

(d) Confined by unqualified 'Dai' at home.

(e) Confined without assistance.

(B) *Medical treatment*:—

What is the medical system followed?

(1) Allopathic.

(2) Ayurvedic.

(3) Homeopathic

(4) Combination of more than one of these.

(5) Others.

(C) *Medical consultation*:

Where do you go for medical consultation?

(1) Public hospitals or dispensaries.

(2) Private hospitals or dispensaries.

(3) Private doctors.

(a) Allopaths.

(*b*) Homeopaths.

(*c*) Others.

(D) *Vaccination*:

How many members of the family have been vaccinated?

(1) At least once.

(2) Within the past six months.

47. *Income*:

Total family income per mensem from —

(*a*) Land.

(*b*) Industry.

(*c*) Business.

(*d*) Occupation.

(*e*) Others (specify source).

48. *Average monthly expenditure* —

What is expenditure on —

(A) *Food* —

(1) *Cereals and pulses* —

(*a*) Rice.

(*b*) Other grains.

(*c*) Dhall.

(*d*) Total.

(2) *Vegetables* —

(*a*) Potatoes.

(*b*) Tapioca.

(*c*) Onions.

(*d*) Coconut.

(*e*) Others.

(*f*) Total.

(3) *Non-vegetarian* —

(*a*) Meat.

(*b*) Fish.

(*c*) Egg.

(*d*) Others.

(4) *Milk.*

(5) *Ghee and oils* —

(a) Ghee.

(b) Oils.

(c) Total.

(6) *Condiments* —

(a) Chillies.

(b) Tamarind.

(c) Others.

(d) Total.

(7) *Sugar* —

(a) Sugar.

(b) Jaggery.

(c) Total.

(8) *Coffee and Tea* —

(a) Coffee.

(b) Tea.

(c) Total.

(9) *Liquor.*

(10) *Tobacco* —

(a) Smoking.

(b) Chewing.

(c) Total.

(11) Other foods including refreshments.

Total under food :

(B) *Education* :—

(1) Fees.

(2) Books.

(3) Uniform.

(4) Others.

(C) *Clothing.*

(D) *Fuel.*

(E) *Marriage.*

(F) *Festivals*

(G) *Miscellaneous.*

(1) Dhoby or soap.

(2) Barber.

(3) Travelling.

(4) Medical fees and medicines.

(5) Religious observances.

(6) Amusements.

(7) Provident Fund and other compulsory savings.

(8) Payment of debts.

(9) Remittances to dependants residing elsewhere.

(H) Others.

Total.

49. (*a*) Has the household secured during the last five years?

(1) Better irrigation facilities.

(2) Better types of cattle.

(3) Better seeds.

(4) Better implements.

(5) Better manure.

(6) More land for cultivation

(7) Use of pesticides.

(8) Improved methods of cultivation like Japanese method.

(9) Land improvement measures like land reclamation, soil conservation and consolidation.

(*b*) Have you received demonstrations in improved agricultural practices?

(*c*) Have you participated in activities of Community Project by contribution of land, labour, cash or material?

50. *Prosperity Index* —

(1) Have you cleared any debt which existed prior to ten years from the income of the household?

(2) If yes, specify the amount so cleared.

(3) During the last ten years —

(a) Have you acquired any property?

(b) Have you made any savings in cash or in the shape of ornaments, etc.?

(c) Have you invested capital in any new undertaking or building?

(d) Have you opened a voluntary account in any post office savings bank or any other bank?

(e) Have you invested in N. S. C. or prize bonds or other *forms of rural saving campaigns*?

(f) Are you a member of any chit fund or other indigenous funds except where it is wholly from any debt incurred for the purpose and/or the proceeds of any sale of property?

51. *Extra-curricular activities* —

Has any member or members of this household —

(a) Worked for social uplift.

(b) Taken active part in politics.

(c) Joined any co-operative society.

(d) Joined any club, library, dramatic party or other cultural organisation in the village.

Q. SOCIAL DISABILITIES:

52. (A) Do you have free access to —

(1) Shop, hotel or restaurant.

(2) Temple or place of worship.

(3) Any other place of public resort.

(B) Do the following render you their services—

(1) Brahmin priest.

(2) Barber.

(3) Washerman.

(4) Any other village servant.

(C) Are you avoided by Caste Hindus in regard to —

(1) Touch.

(2) Serving cooked food.

(3) Serving water.

APPENDIX III

CENSUS 1961 — SOCIO ECONOMIC SURVEY

Village Schedule

Name of Police Station / Taluk: | Name of District.

Name of Village: | L. C. No. of Village.

Area of the Village: | No. of Households.

What is the religion which majority of the villagers profess?

Name the caste to which the majority of the villagers belong:

---

1. Topography of the village:

   (a) Is the village situated on a plain/on an undulating surface/on a plateau/on a hillock/or at the bottom of a depression?

   (b) The system of grouping of houses — average distance between two clusters of houses — reasons for such grouping e. g. whether on account of the nature of the surface of land or on account of the social customs.

   (c) Internal roads — Tanks — Village common — any stream or other extensive source of water — Proximity or otherwise of any jungle — Approximate number of shade-bearing trees and how they are arranged.

2. What is the local legend about the village?

3. Detailed description of average house of the members of each caste/tribe, religious group, occupational group in the village.

4. Name and distance of Hat or Hats to which surplus produce of the village is taken for sale.

5. Name and distance of the nearest railway station and bus route.

6. Distance by road from Thana and sub-division headquarters.

7. (a) Distance of the Post Office from the village.

   (b) Distance of the Telegraph Office from the village.

   (c) Can money be sent through that Post Office?

8. Religious practice followed by members of each caste, tribe and religious group in the village. The description of the religious practice in each case should begin with the name or names under which the Supreme Being is known and then proceed from ceremonies that might be observed in respect of a person from sometime before he is born and end with the funeral rites after his death.

9. Give details of places of common religious worship, if any.

10. Describe community festivals, if held in the village.

11. Dress commonly worn by the villagers with special reference to peculiarities on account of caste, tribe or religious sanction or economic status.

12. Number and types of schools in the village.

13. Describe Social Recreation Centres, if any.

14. State of Co-operative movement in the village. (Number and names of Co-operatives)

15-A. Details of crime statistics for the past ten years.

Year	Place of crime	Number and nature of crimes	Remarks

15-B. Prohibition Offences.

Year	Place of crime	Number	Remarks

16. Details of births and deaths for the last ten years.

Year	Month	Births		Deaths		Natural increase	
		Males	Females	Males	Females	Males	Females

A brief note on the cause of deaths :

17. Details of village lands classified by crops :

Year	Number of crops	Extent of land

18. Total population of the village in 1931, 1941, 1951 and 1961.
19. Is the village electrified ?
20. School statistics in detail.
21. What are the common diseases in the village ?
22. Give your impressions of cleanliness.
23. Drainage and sanitary facilities — A note.
24. What is the source of drinking water ?
25. Is outbreak of epidemic frequent and what are the preventive and curative efforts taken to combat them ?
26. Is there a Primary Health Centre ? or Maternity ward ? Which is the nearest hospital ?
27. Is widow remarriage allowed by different castes ?
28. What are the sources of irrigation in the village ? Give number and types and brief note thereon including the number of pumpsets.
29. Give the number of temples/mosques/churches in the village.
30. If there is any Co-operative Society in the village, give a detailed note on it.
31. Total livestock in the village as per the 1956 Census and the present position.
32. Is there a key village centre in the village ? If not, which is the nearest Veterinary Hospital ?
33. Is there a cattle pound in the village ?
34. Do the villagers tatoo their bodies ?
35. Do they favour female education ?
36. Are there any ancient monuments in the village ? If yes, give a note on them.
37. Give the current proverbs in the village.
38. Give a note on the panchayat.

Village leaders, members of Panchayat, priests and other office bearers

I	II								III
Name of Organisation	Members								Remarks
	Name	Caste	Occupation	Age	Since when holding the office	How gained position	Remuneration, if any	Other offices held inside or outside the village	
Statutory Panchayat									
Caste Panchayat (Name of caste)									
Other leaders									
Members of Board of Directors of Co-operative Society									

Village disputes referred to different authorities last year

I	II			III	IV	V	VI
Nature of adjudicating authority	Leading members of each disputant party			Nature of dispute	Decision of the adjudicating authority	Nature of Sanction	REMARKS : (Whether the decision was enforced, whether there is preference for adjudication by particular type of authority in particular type of case, place of trial etc.)
	Caste Panchayat	Name	Caste/Tribe				
Caste Panchayat							
Informal Panchayat							
Statutory Village Panchayat							
Court							
Others (Specify)							

Cultural life of the village

I	II	III			IV					V	VI	VII
Names of clubs, libraries, drama parties or other cultural organisations in the village.	When established	Rough proportion of members belonging to			Office bearers					Brief notes on basis of membership (subscription, signing of pledge etc.)	Brief note on objective of the organisation	Brief note on activities of the organisation
		Different castes	Different occupational groups	Age	Name	Caste	Occupation	Age	Education			

Recreational and artistic activities enjoyed by the villagers

I	II	III	IV	V	VI	VII		VIII	IX
Type of activity	*Brief description	Where room placed (if outside, the village, name & distance of the place)	Frequency & duration (specify whether daily, monthly, seasonal, etc.)	Extent of active participation of people of the main castes & communities in performance (Many, few, some)	Extent of participation of people of the main castes or communities as audience (Many, few, some)	If activity is in village, do visitors from other village participate?		What agency sponsors, promotes or finances?	Who trains players, etc, ? (His name,. address, caste, occupation)
						Approximate No.	Role played audience, otherwise		
1. Sports & Games									
2. Drama, Music, Dancing etc.									
3. Cinemas									
4. Films trip, Puppet show etc.									
5. Fairs									
6. Festivals									
7. Other entertainments									

*Indi cate nature and reason of celebration.

APPENDIX IV

Glossary of local terms

S. No.	Local terms		Phonetic transcription		English equivalents
1.	Adi	...	Āḍi	...	Tamil month corresponding to July - August
2.	Alari	...	Alari	...	Oleander, Indian willow
3.	Amuthu Koduthal	...	Amudu Koḍuttal	...	Common feeding during festivals
4.	Arana	...	Araṇā (Araiñāṇ)	...	Cord round the loins
5.	Chadugudu	...	Chaḍuguḍu	...	A game played in rural parts of Tamilnad
6.	Chavadi	...	Chāvaḍi	...	Choultry or rest house
7.	Cholam	...	Chōḷam	...	Millet (Jowar)
8.	Guru	...	Guru	...	Preceptor
9.	Kadatruthal	...	Kāḍāṟtudal	...	An expiatory ceremony
10.	Kanangu pillu	...	Kaṇaṅgu pillu	...	A kind of thatching grass
11.	Kandagam	...	Kaṇdaham	...	A local measure of grain
12.	Kangani	...	Kaṅgāṇi	...	Assistant to a caste head
13.	Karai	...	Karai	...	A neck-ornament
14.	Kariakaran	...	Kāriakāran	...	An Executive Officer over the Nattan, the head of the Nadu
15.	Karinal	...	Karināḷ	...	An inauspicious day
16.	Karuda kambam	...	Karuḍa kambam	...	A stand over which is placed the beacon lamp during festival in Kariaraman temple in the village.
17.	Kasu malai	...	Kāsu mālai	...	A necklace of gold coins
18.	Kili thattu	...	Kiḷi taṭṭu	...	An indigenous game played by boys
19.	Kolekaran	...	Kōlkāran	...	Peon of the head of a Nadu
20.	Kothu	...	Kottu	...	Implement used in weeding
21.	Kuththu vilakku	...	Kuttu viḷakku	...	An ornamental lamp, usually made of brass, lighted on auspicious occasions.
22.	Madu virattal	...	Māḍu viraṭṭal	...	A seasonal game of bull-baiting, celebrated during Pongal festival
23.	Masi	...	Māsi	...	Tamil month corresponding to February-March
24.	Muchilika	...	Muchilika	...	A bond given to arbitrators
25.	Muri	...	Muṟi	...	Divorce
26.	Nalangu	...	Nalaṅgu	...	Ceremony performed to ward off the effects of evil eye on the wedded couple
27.	Nattan	...	Nāṭṭān	...	Head of a Nadu

28. Nattu Ponnu	...	Nāttuppeṇ	...	Daughter-in-law
29. Oor Goundan	...	Ūr Kavuṇḍan	...	Caste head of a village
30. Pakku vanguthal	...	Pākkuvāṅgudal	...	Receiving arecanut during betrothal ceremony
31. Pandal	...	Paṇdal	...	A temporary structure for shade
32. Panguni	...	Puṅguni	...	Tamil month corresponding to March - April
33. Pani varagu	...	Pani varahu	...	Millet grown in cold season
34. Pasimani	...	Pāsimaṇi	...	A string of small beads; a necklace of green beads
35. Pongal	...	Poṅgal	...	Harvest festival in mid-January
36. Pulikattam	...	Pulikaṭṭam	...	An indoor game
37. Punal	...	Punal	...	A cylindrical bamboo container used for storing milk
38. Punyavasanam	...	Puṇyāvasanam	...	A purificatory ceremony
39. Purattasi	...	Puraṭṭāsi	...	Tamil month corresponding to September - October
40. Ratham	...	Radam	...	A temple car
41. Samai	...	Sāmai	...	A kind of millet
42. Saradu	...	Saraḍu	...	Gold or silver necklace or chain
43. Thai	...	Tai	...	Tamil month corresponding to January - February
44. Thali	...	Tāli	...	Marriage badge tied around the neck of the bride during wedding
45. Thatti	...	Taṭṭi	...	A bamboo or wattle screen
46. Thayam	...	Tāyam	...	An indoor game played by women-folk
47. Thayathu	...	Tāyattu	...	A talisman
48. Therukkoothu	...	Therukkūttu	...	An indigenous village drama
49. Thinai	...	Tinai	...	Millet (Panicum italicum)
50. Thodu	...	Tōḍu	...	An ear-stud
51. Tulsi	...	Tuḷasi	...	The holy basil-herb (Ocymum sanctum)
52. Varagu	...	Varahu	...	A kind of millet
53. Veedu	...	Vīḍu	...	Family or clan among Malayalees
54. Vettian	...	Veṭṭiyān	...	A village menial
55. Vilakkumavu	...	Vilakkumāvu	...	An edible offering made of rice and Thinai flour, mixed with jaggery and with a mud wick-lamp placed on it.
56. Warram	...	Vāram	...	A kind of tenancy
57. Yagam	...	Yāham	...	A sacrifice; an oblation.

PRG. 185—18. (N)
1,000

1965
PUBLISHED BY THE MANAGER OF PUBLICATIONS, DELHI-8
PRINTED AT KASTURI PRINTERS, MADRAS-7

Price: Rs. 6-00 or 14 sh. or $ 2-16